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THE  
TRUTH AND EXCELLENCE  
OF THE  
*Christian Religion* Exhibited.

IN TWO PARTS.

PART I.

CONTAINING  
SKETCHES OF THE LIVES OF EMINENT  
LAYMEN, WHO HAVE WRITTEN IN DE-  
FENCE OF THE CHRISTIAN RELIGION.

PART II.

CONTAINING  
EXTRACTS FROM THEIR WRITINGS.

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BY *HANNAH ADAMS*.

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There never was found in any age of the world, either philosophy, or sect, or religion, or law, or discipline, which did so highly exalt the public good, as the christian faith.—LORD BACON.

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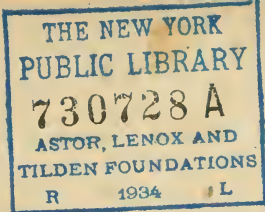
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1804.  
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ZET



## United States of America.

DISTRICT OF MASSACHUSETTS, *to wit* :

BE it remembered, that on the third day of July 1804, in the twenty eighth year of the Independence of the United States of America, Hannah Adams, of the said district, hath deposited in this office the title of a book, the right whereof she claims as author, in words following, to wit: The Truth and Excellence of the Christian Religion Exhibited. In two parts. Part I. Containing sketches of the lives of eminent laymen, who have written in defence of the christian religion. Part II. Containing extracts from their writings. By Hannah Adams.—“There never was found in any age of the world, either philosophy, or sect, or religion, or law, or discipline, which did so highly exalt the public good as the christian religion.” LORD BACON.—In conformity to the Act of the Congress of the United States, entitled, “An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the times therein mentioned;” and also to an Act, entitled, “An Act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching, historical, and other prints.”

NATHAN GOODALE, } Clerk of the District  
                                  } of Massachusetts.

Attest, N. Goodale, Clerk.

THE  
TRUTH AND EXCELLENCE  
OF THE

*Christian Religion Exhibited.*

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PART I.

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CONTAINING  
SKETCHES OF THE LIVES OF EMINENT  
LAYMEN, WHO HAVE WRITTEN IN DE-  
FENCE OF THE CHRISTIAN RELIGION.

W3 RM 20 JUN 34



## PREFACE TO PART I.

IN the following pages, the reader is presented with the outlines of the lives of those eminent laymen, who have distinguished themselves by their zealous exertions in defence of the christian religion. The account commences soon after the important era of the reformation, when there was a general freedom of religious inquiry; and many of the great men, who are the subjects of these biographical sketches, lived at a time when the deists exerted all the force of sophistry and delusive reasoning, to overturn the sacred edifice of revealed religion. The narrow limits of this work will not admit of giving a particular narration of the various incidents of their lives, or a discriminating characteristic of their peculiar virtues and defects. The principal object is to exhibit one prominent trait, by which they were distinguished, namely, their full conviction of the truth of christianity; notwithstanding they might differ widely from each other in their view of particular doctrines,

they were all fully agreed in this important point.

Though these sketches are principally designed to bring into view those eminent laymen, who have written in defence of the christian religion, a number of others are inserted, who have been celebrated for their attachment to the cause of christianity, their superiour abilities, or uncommon benevolence. A larger number of others might doubtless be found equally deserving a place in this selection; but the brevity of the work, and the difficulty of procuring suitable materials, must form an apology for this omission.

In order to prevent any misrepresentation of the design of this compilation, it may be proper to inform the reader, that these great names, and the testimonies they have given of their firm belief of the truth of christianity, are not adduced to justify a reliance upon human authority, to establish the divinity of the christian system, but the evidences of revealed religion are still submitted to, and boldly challenge, the strictest scrutiny, by the known and established rules of right reason.

“Unbelievers,” says a celebrated writer, “attempt to make profelytes to infidelity, by



pressing upon the minds of the unlearned in scripture knowledge, the authorities of Voltaire, Bolingbroke, Hume, and other deistical writers. It is proper that young persons should be furnished with a ready answer to the arguments in favour of infidelity, from the high literary character of those who profess it." For, besides the strong evidence for the christian religion, there is probably a balance in its favour, from the number of great men who have been convinced of its truth, after a serious examination of the subject.

Whilst genius and learning have often been perverted, to serve the cause of vice and infidelity, it must afford exalted pleasure to every serious believer in the christian religion, to see men of the greatest natural and acquired abilities, devoting their superiour talents to the defence of the sacred truths revealed in the scriptures. They may well adopt the following beautiful lines of Cowper on this occasion.

“ Philosophy baptiz'd

In the pure fountain of eternal love,  
Has eyes indeed; and viewing all she sees,  
As meant to indicate a God to man,

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Gives him the praise and forfeits not her own.  
Learning hath borne such fruit in other days  
On all her branches; piety has found  
Friends in the friends of science; and true pray'r  
Has follow'd from lips wet with Castalian dews.  
Such was thy wisdom, Newton, childlike sage!  
Sagacious reader of the works of God,  
And in his word sagacious. Such too thine,  
Milton, whose genius had angelic wings,  
And fed on manna! And such thine in whom  
Our British theme is gloried with just cause,  
Immortal Hale! for deep discernment prais'd,  
And sound integrity, not more than fam'd  
For sanctity of manners undefil'd."

*Cowper's* TASKS

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THE  
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PART I.

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*PHILIP DE MORNAY.*

PHILIP DE MORNAY, lord of Pleffis Marly, an illustrious French protestant, was born November 5, 1549. He was descended from an ancient and noble family, which had produced many great and eminent men. His father was strongly attached to the Roman catholic religion; but his mother was secretly an hugunot, and endeavoured to inspire her son insensibly with her own opinions. His father died when he was young, and his mother, making open profession of the protestant religion, set up a lecture in her house; which, together with diligently perusing the New Testament, completely confirmed Philip in her own religious sentiments.

His literary education was, in the mean time, conducted with the utmost care; he had tutors provided for him in all languages and sciences; and the progress he made was equal to what might have been expected from his uncommon abilities and application.

His zeal for the protestant religion exposed him to many dangers : both he and his mother very narrowly escaped the massacre at Paris.

In 1567, Du Pleffis was obliged to retire from Paris, where he was pursuing his studies, on account of the revival of the civil war. He soon after took up arms, and served nearly two campaigns ; but having the misfortune to break one of his arms, he, for some time, quitted the army, and set out to visit foreign countries. In the course of his travels, he studied the civil law at Heidelberg in Germany, and Padua in Italy. Though he was young, when he left his native country, he was assiduously engaged in acquiring useful knowledge. For this purpose, he examined every thing that was curious in most places ; and, that nothing might escape him, attentively perused the history of every town and province, through which he travelled. Nor was he attentive to their antiquities alone, but remarked whatever was worth notice in the manners, customs, and constitutions of each.

In 1575, he married ; and published the same year a treatise “ Concerning Life and Death ;” for though he was often employed in civil affairs, and oftener solicited to engage in them, yet he was ever strongly attached to study and retirement.

In 1576, Du Pleffis was wounded and made a prisoner ; but soon obtaining his liberty, he went to the court of the king of Navarre, afterwards Henry IV. of France, who received him very graciously ; sent him his ambassador to Queen Elizabeth ; made him one of his council ; and upon all occasions paid the greatest deference to his judgment. He, on his part, rendered the king important



services ; and in 1590, was made his counsellor of state, having been previously invested with the government of Saumur. After the king abjured the protestant religion, he reproached his apostacy, withdrew himself gradually from court, and devoted his time to literary pursuits.

In 1578, he published a treatise "Concerning the Church," in which he explained the motives, which induced him to renounce the Roman catholic and embrace the protestant religion. In 1579, he began his celebrated book, upon "The Truth of the Christian Religion ;" but he was seized with an illness, which prevented his completing the work as soon as he intended. In 1596, he published a work, entitled, "The Just Procedure of those of the Reformed Religion ;" in which he vindicates the protestants from being criminal in regard to the prevailing dissentions ; and imputes the blame to those who denied them that liberty, which they had merited by their eminent services. In 1595, he published his treatise upon "The Eucharist ;" which occasioned the conference at Fontainbleau, in 1600, between Du Perron, then bishop Evreux, afterwards cardinal, and Du Pleffis ; and raised his reputation and credit among the protestants to so prodigious an height, that he was called by many, "The Protestant Pope." In 1607, he published a work, entitled, "The Mystery of Iniquity, or the History of the Papacy," which was written, as most of his other works were, first in French, and then translated into Latin. In this performance he shews by what gradual progressions the popes have risen to that ecclesiastical tyranny, which was foretold by the apostles, and what opposition from time to time, all nations have given them. About this

time also, he published, "An Exhortation to the Jews Concerning the Messiah."

The capital work, however, by which Du Pleffis distinguished himself, is his "Defence of the Truth of the Christian Religion," in which he employs the weapons of reason and learning with great force and skill against atheists, epicureans, heathens, Jews, mahometans, and other infidels, as he tells us in the title. The book was dedicated to Henry IV. and translated by himself into Latin. "As a Frenchman, says he in his preface, I have endeavoured to serve my own country first; and as a christian, the universal church of Christ next."

In 1621, when Lewis XIII. made war upon the protestants, he took the government of Saumur from Du Pleffis, upon which he retired to his barony of La Forest in Poictou, and there spent the remainder of his life.

During his last illness, being reminded of his services to the church, he replied, "Alas, what was there of mine in the work, say not it is I, but the grace of God which was in me." "I ask for nothing," said he, "but free mercy."

In the morning of the day on which he died, he repeated these words of the apostle with great emphasis. "We know that if our earthly house of this tabernacle be dissolved, we have a building with God, a house not made with hands." After which, being asked, if he was not assured of sharing in that eternal weight of glory spoken of by the apostle; he answered, "He was perfectly assured of it, and was so by the demonstration of the Holy Spirit, more powerful, more clear and certain, than any demonstration of Euclid."

Thus in the lively exercife of faith this great man expired, in 1623.

*General Biographical Dictionary, Vol. XI.—Historic Defence of Experimental Religion, Vol. II.*

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### SIR PHILIP SIDNEY.

PHILIP SIDNEY, a celebrated English gentleman, was born in the year 1554. When very young he was sent to Christ Church in Oxford, where he continued till he was feventeen, and then was sent to travel, in order to complete his education. He was at Paris in 1572, when the horrid maffacre of the hugunots commenced, and narrowly efcaped by taking refuge in the houfe of the English ambaffadour.

Soon after his return to his native country, he was appointed ambaffadour to Vienna, and obtained fuch a diftinguifhed reputation in foreign countries, that he was named a candidate for the elective crown of Poland. But Queen Elizabeth refufed to part with a fubject, whom ſhe confidered one of the principal ornaments of her court.

In 1582, he was knighted by her majefty. In 1585, he defigned an expedition with Sir Francis Drake into America, but was reſtrained by the queen, and made governour of Flufhing, and general of the horfe (Flufhing being about that time delivered to her majefty as one of the cautionary towns.) In both thefe poſts his conduct was eminently diftinguifhed for valour and prudence.

The glory of Sir Philip Sidney, though fplendid, was however but ſhort lived. In 1586, in an engagement

with the Spaniards before Zutphen, he received a mortal wound. His magnanimity displayed itself on this trying occasion. A foldier at the point of death chanced to lie near him, when stretched on the field of battle, nearly expiring and mangled with wounds, a bottle of water was brought to him to relieve his thirst; "This man's necessity," said he, resigning to the dying foldier the water, "is still greater than mine." After he had assisted his fellow sufferer, he was conveyed to Arnheim, where the principal surgeons of the camp attended him.

Sir Philip found all the attempts, which the surgeons were able to make for his recovery ineffectual; and exhibited the most heroic fortitude and resignation. He survived almost a month, which time he diligently employed in preparing for his approaching dissolution. After requesting the presence of a number of excellent clergymen of different religious denominations, he made a striking confession of his unshaken belief in, and sincere love of, the christian religion. Then calling for his will, and settling his temporal affairs, he took an affecting leave of his brother with these admonishing words, "My much loved and honoured brother, love my memory, and cherish my friends, whose faithfulness to me may recommend them to you; but above all govern your will and affections by the will and word of your Creator. In me behold the end of the world and all its vanities." He expired the 16th of October, 1586.

After his decease, his body was conveyed to England, and magnificently deposited in St. Paul's Cathedral. The king of Scotland celebrated his memory in a copy of Latin verses; and the English universities poured forth

their eulogiums on the same mournful occasion. Lord Brooke valued his friendship so highly, that he styles himself on his tomb, "The Friend of Sir Philip Sidney." Genius, talents, elegant erudition, heroic valour, unblemished morals, and a supreme regard for religion, combined to render him the boast and ornament of his times.

His "Arcadia" is the most celebrated of his works; it was printed first in 1615, and has been translated into a variety of languages.

*Cibber's Lives of the Poets, Vol. I.—Female Biography, Vol. IV.*

### FRANCIS BACON.

FRANCIS BACON was the son of Sir Nicholas Bacon, lord keeper of the great seal in the reign of Elizabeth, and was born in the year 1561. His mother was Anna, daughter of Sir Anthony Cooke, a lady illustrious for her classical attainments and domestic virtues.

He made such rapid advances in classical learning, that he was judged qualified for the university at twelve years of age; and entered at Trinity College, Cambridge, where he made such incredible progress in his studies, that before the age of sixteen he had run through the whole circle of liberal arts, as then taught, and even at this early period, he began to perceive the futilities and imperfections in the reigning philosophy, which for the service of mankind he afterwards so effectually expose and exploded.

Leaving the university with the highest applause, he was sent on his travels, and before his return, he acquired a deep and almost intuitive knowledge of the manners and customs of other countries, and the characters and views of their princes and ministers, which he exemplified in a paper on the general state of Europe, published before he attained his nineteenth year.

During the reign of Elizabeth, the enmity of Sir Robert Cecil prevented him from being advanced at court ; hence he prosecuted his philosophical studies with energy ; and published a number of learned works.

In the reign of James I. his promotions were rapid. In 1614, he was appointed attorney general ; and in 1616, was raised to the dignity of privy counsellor, and in 1617, he was appointed lord keeper of the seals.

Soon after Sir Francis Bacon had attained the summit of his wishes, he was hurled from his station with the loss of his honour and the impeachment of his honesty. He was charged with bribery and corruption in quality of chief judge. His character is differently represented by various authors. However, the candid suppose that, he fell a martyr rather to his want of prudence, than want of integrity. The authors of the *Biographia Britanica* observe, that "the faults in his character prove no more, than that even the greatest men have their weaknesses, and that the corruptions of courts are capable of tainting the noblest minds." His principal fault appears to have been, too great indulgence to his servants, who made such a corrupt use of it, that it stripped him of all the riches and honours, which were bestowed upon him, as the just reward of his eminent services, and distinguished merit.

Lord Bacon retired, after a short imprisonment, from the entanglement of an active life, to which he had been called, much against his genius, to the shade of a contemplative one, which he had always loved. Whilst he was prosecuting some discoveries in experimental philosophy near Aighgate, he was suddenly taken ill, and being carried to the earl of Arundel's house in the vicinity, after a week's illness, he breathed his last on the 9th of April, 1626.

Towards the latter part of his life he declared, "that the first principle of right reason is religion, and he seriously professed, that after all his studies and inquiries, he durst not die with any other thoughts than those of the christian religion."

This author has remarked, in several parts of his works, "that a thorough insight into philosophy makes a good believer, and that a smattering in it naturally produces such a race of despicable infidels, as the little profligate writers of the present age, whom, (I must confess) I have always accused to myself, not so much for their want of faith, as their want of learning."

"I had rather, says he, believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind; and therefore God never wrought a miracle to convert an atheist, because his ordinary works confute it; it is true a little philosophy inclineth men to atheism, but depth in philosophy bringeth their minds to religion; for whilst the mind of man looketh on second causes scattered, it must sometimes rest in them, but when it beholdeth the chain of them confederated and linked together, it must needs fly to Providence and Deity."



Mr. Addison, in one of the *Tattlers*, in which he vindicates the christian religion, by shewing that the wisest men in all ages, have professed themselves believers in it, speaks of Bacon thus, "I shall in this paper only instance Sir Francis Bacon, a man, who, for the greatness of his genius and compass of knowledge, did honour to his age and country, I could almost say to human nature itself. He possessed at once all those extraordinary talents, which were divided among the great authors of antiquity; he had the sound distinct knowledge of Aristotle, with all the beautiful light graces and embellishments of Cicero: one does not know which to admire most in his writings; the strength of reason, force of style, or brightness of imagination. I was infinitely pleased to find among the works of this extraordinary man, a prayer of his own composing; which, for elevation of thought and piety of expression, seems rather the devotion of an angel than a man."

*Biographia Britanica, Vol. I.—Tattler, Vol. IV.  
No. 267.*

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### HUGO GROTIUS.

HUGO GROTIUS, an eminent civilian, was descended from a family of the greatest distinction in the Low Countries. His father was burgomaster of Delf, and curator of the university of Leyden. He was born at Delf, April 10th, 1583. His early progress in literature was uncommonly rapid. Nature had bestowed on him a profound genius, a solid judgment, and tenacious memory;



and these extraordinary endowments had all the advantages that education could give them. He was so happy, as to possess in his father, a pious, and an able governour, who formed his mind and his morals. Before he completed his twelfth year, he was sent to Leyden under the celebrated Francis Junius. He continued three years at the university, where the famous Joseph Scaliger was so struck with his prodigious capacity, that he condescended to direct his studies ; in 1597, he maintained public theses in the mathematics, philosophy, and law, with the highest applause.

In 1598, he accompanied the Dutch ambassador into France, and was honoured with several marks of esteem from Henry IV. Having chosen the law for his profession, he took his degree of doctor of laws in that kingdom ; and upon his return, he attended the law courts, and pleaded his first cause at Delf with universal applause, though he was scarcely seventeen ; and he maintained the same reputation as long as he continued at the bar.

This employment however did not engross his whole time ; but he found leisure to publish several valuable works, which exhibit proofs of his general learning, as well as his great knowledge of abstract sciences.

In the midst of these profound studies this prodigy of a young man found time to cultivate the muses. He was but eight years old, when he wrote some elegiac verses, which were then thought very pretty ; he also published three tragedies, which raised his reputation so high, that he was esteemed one of the best poets in Europe.

In 1603, the glory, which the United Provinces had obtained by their illustrious defence against the whole

power of Spain, after the peace of Vervins, determined them to transmit their exploits to posterity; for this purpose the States chose Grotius for an historian. All this time his principal employment was that of an advocate, in which profession he acquired great honour. The brilliant figure he made at the bar caused him to be appointed advocate general for the States of Holland and Zealand. He took possession of this important office in 1607, and filled it with so much reputation, that the States augmented his salary, and promised him a seat in the court of Holland. The year after his promotion, he married a lady of one of the first families in Zealand, who was worthy of such an husband as Grotius.

In 1613, upon the death of the pensionary of Rotterdam, the city offered that important place to Grotius. After much deliberation, he accepted that post, which gave him a seat in the assembly of the States in Holland, and afterwards in that of the States General. From this time he contracted an intimate friendship with Barnevelt, grand pensionary of Holland, which soon after involved him in complicated misfortunes.

This great man was twice sent on embassies to England. On his return to Holland he found the religious divisions, which had for some time prevailed in that country, increased. By his attachment to Barnevelt, and the remonstrant party, he incurred the displeasure of Prince Maurice of Orange. In 1619, he was seized and sentenced to perpetual imprisonment, and his estate was confiscated. In pursuance of this sentence he was imprisoned in the strong castle of Louvestein; and after having been treated with great rigour for more than a year and a

half, he was delivered by a laudable stratagem of his wife. He had been permitted to borrow books of his friends, and when he had perused them, they were carried back in a chest with his linen, which was sent to Gorkum to be washed. The first year the guards were exact in examining the chest, but at length grew remiss, and did not take the trouble to open it. His wife, observing their negligence, advised her husband to bore holes in the chest, to prevent his being stifled, and then put himself into it, and make his escape. She requested the governour of the castle to permit her to send away a chest of books; and gave it for a reason, that her husband had impaired his health by his intense application to study. After her request was granted, Grotius was put into the chest, and conveyed to a friend's house in Gorkum, where dressing himself like a mason, and taking a rule and trowel, he passed through the market place, and, stepping into a boat, went to Brabant. Here he discovered himself to some of his friends, and hired a carriage to Antwerp. At first there was a design of prosecuting his wife, who remained in the prison. However, she was released by a plurality of voices, and universally applauded.

Soon after, Grotius went to France, and was favourably received by Lewis XIII. The Dutch ambassadours endeavoured to prejudice the king against him; but that prince did not regard their artifices; and gave a glorious testimony to the virtues of this illustrious refugee. Notwithstanding he had been so ill treated, he still preserved an affection for his country. Lewis admired his magnanimity and forgiving temper. He gave him a pension of three thousand livres, and also his miniature in gold, to-

gether with a gold chain, as a testimony of his esteem for his great literary abilities.

In the year 1625, while he resided in France, he published his "Treatise of the Rights of Peace and War." The prodigious success of this famous book raised his literary reputation to the highest pitch.

After remaining a considerable time in France, his heart was bent upon returning to Holland; but, his enemies renewing their persecution, he went to Hamburg. While he remained in that place, some advantageous proposals were made him from Spain, Poland, the duke of Holstein, and several other princes, but he cherished the hope of a reconciliation with his native country.

In 1635, Queen Christiana of Sweden made him her counsellor, and sent him ambassadour into France. After having discharged the duties of this office for several years, he requested the queen to grant him a dismissal, which he with difficulty obtained. The queen made him a large present in money and plate, granted him a passport, and furnished him with a vessel, on board which he embarked for Lubeck.

The vessel had scarce sailed, when a violent storm arose, which obliged the passengers, three days after their departure, to put in on the coast of Pomerania. Grotius then set out in an open waggon for Lubeck, and arrived at Rostock, having travelled upwards of sixty miles through wind and rain; being very ill, he sent for a physician, who pronounced his case very dangerous. He next sent for Quistorpius, the minister of the town, who gave the following account of his last moments, in a letter to a friend. "You are desirous of hearing how that

phœnix of literature, Hugo Grotius, behaved in his last moments. I am going to inform you : he sent for me about nine at night, I went, and found him at the point of death. I said, there was nothing I desired more, than to have seen him in health ; he answered, *God hath ordered it otherwise* : I desired him to prepare himself for a happier life ; and happening to mention the publican, who acknowledged himself a sinner, and asked God's mercy ; he answered, *I am that publican*. I went on, and told him, that he must have recourse to Jesus Christ ; he replied, *I place my hope solely in the merits of Christ*. I began to repeat in German a prayer addressed to Jesus the mediator ; he followed me in a very low voice, with his hands clasped. Soon after, he expired."

Thus died this extraordinary person, August 28, 1645. His remains were carried to Delf, and deposited in the tomb of his ancestors.

Notwithstanding the various embassies in which Grotius was employed, he formed a project of uniting all the religious denominations in Christendom. Amidst all the busy and perplexing scenes of his life, he found time assiduously to study the Sacred Scriptures. They were his consolation in prison, and he always devoted a part of the day to their perusal. He published a " Commentary on the Old and New Testaments ;" and also a celebrated " Treatise on the Truth of the Christian Religion." This work was received with universal applause ; it was written in the Dutch language ; and translated by Grotius into Latin. It was translated by others into French, German, English, and even Greek. The Roman catholic monks translated it into Persian, in order to make use

of it in converting the mahometans. It was also translated into the Turkish, Chinese, Flemish, Danish, and in the language of Malacca.

To one who admired his great industry, Grotius returned this answer, " Ah ! I have consumed much of my life in laboriously doing nothing." And to another, who enquired of his learning and wisdom what course to take, he solemnly answered, "*Be serious.*"

*Life of Grotius.—Biographical Dictionary,  
Vol. VII.—Bayle's Historical Dictionary.*

### BLAISE PASCAL.

BLAISE PASCAL, one of the greatest geniuses, and best writers France has produced, was born in Clermont, Avergne, 1623. His father, a learned man and able mathematician, quitted his office of president of the courts of aids in his province, and settled at Paris, that he might be entirely at leisure for the instruction of his son, who never had any other preceptor. From his infancy, he exhibited proofs of a very extraordinary capacity ; for he desired to know the reason of every thing, and when good reasons were not given him he would seek for better, nor would he ever yield his assent, but upon such as appeared to him well founded. There was reason to fear, from his peculiar turn of mind, that he would fall into scepticism ; but he always confined his curiosity to things natural. For his maxim was, " That every thing, which is the object of faith cannot be the object of reason, and much less subject to it." Hence he never was moved with the dis-



courses of free thinkers, who, he said, "were a sort of people who knew not the nature of faith, but were possessed with this false principle, that human reason was above all things."

The accounts which are given of his learning the mathematics, as well as the progress he early made in the sciences, appear almost miraculous. His father, perceiving in him an extraordinary inclination to reasoning, was apprehensive that the knowledge of the mathematics would retard his learning the languages. He kept him therefore as much as possible from the study of geometry; and locked up all his books of that kind. He could not however make his son forbear musing upon proportions; and one day surprized him at work, with charcoal upon his chamber floor, and in the midst of figures. He asked him what he was doing. I am searching, says Pascal, for such a thing, which was just the thirty second proposition of the first book of Euclid. He had, from henceforth, full liberty to indulge his genius in mathematical pursuits. He wrote a treatise of conic sections, at sixteen years of age; which was accounted by the most learned a mighty effort of genius. At the age of nineteen, he invented an admirable arithmetical machine, which was highly celebrated: and at twenty five, having seen the \*Ternicellian cube, he invented and tried many novel and strange experiments.

This great man was also a profound reasoner; and a sublime and elegant writer. In company, he was distinguished by his easy, agreeable, and instructive manner of

\* So called from Ternicelli, an illustrious mathematician, and philosopher of Italy, who was born in 1608.

conversing, and by his great modesty. He possessed a natural eloquence, which was almost irresistible.

After he had laboured abundantly in mathematical and philosophical disquisitions, he entirely forsook those studies, and all human learning, at once ; and determined to know nothing for the future, but Jesus Christ, and him crucified. He was not twenty four years of age, when the reading of some pious books induced him to form this resolution : and he became as great a devotee, as any age has produced. His piety however was tinged with superstition ; and his philosophy consisted in renouncing all pleasure, and every superfluity. The whole regulation of his life was founded upon his strict adherence to these rules.

Pascal's charity to the poor was remarkably extensive ; for he said Jesus Christ would judge the world upon the performance or neglect of charity ; hence he gave alms often even out of his own necessary subsistence.

He said, " the Holy Scripture was only intelligible to those who possessed rectitude of heart ;" and he applied himself so attentively to the perusal of the sacred pages, that he knew all the Bible by heart.

The celebrated Bayle calls Pascal a " paradox in the human species ; and asserts, that an hundred volumes of sermons, are not of so much avail as a simple account of his life. His humility and devotion, says he, " mortified the libertines more, than if they had been attacked by a dozen missionaries ; for they cannot now tell us, that none but small geniuses have any piety."

Though this great man had in a manner abstracted himself from the world, he could not forbear paying some



attention to what was transacting on the busy stage of life ; and he even interested himself in the contest between the jesuits and jansenists. By his "Provincial Letters," published in 1656, he makes the principles of the former the subject of his ridicule. These letters have been considered as the models of wit and eloquence, and translated into various languages.

Animated with zeal for the cause of christianity, Pascal began a work against atheists and infidels, but did not live to digest the materials he had collected. Soon after he had sketched out the plan of his intended publication, he fell into a languishing distemper, which continued during the four last years of his life ; and though it did not entirely confine him, rendered him incapable of applying to business of any kind : and it became the anxious office of his friends, to keep him from writing or conversing on any subjects, which required mental energy, and intense application. What was found on this subject among his papers, was published under the title of "Thoughts on Religion."

This eminently pious man, towards the close of his life, employed himself wholly in religious and moral reflections, some of which he committed to writing. He declared in his illness, that "if he recovered, he was determined to have no other occupation, or employment, except what should be for the service of the poor, during the remainder of his life." He also surprized and edified his attendants by his admirable patience and resignation : during his most painful hours he would often say, "sickness is the natural state of a christian. They ought always to be free from ambition and avarice ; and in continual expecta-

tion of death ; and is it not a great happiness to be by necessity in that state we ought to be in ; and to have nothing else to do, but humbly and patiently to submit to it ? For this reason, all I ask is to beseech God to grant me this favour." In one of the prayers, composed near the close of his life, he says, " I pray not that thou wouldest give me either health, or sickness, life or death, but that thou wouldest dispose of my health, my sickness, my life, and my death, for thy glory, and for my own eternal welfare. Thou alone knowest what is expedient for me ; thou art my sovereign master and Lord : guide and govern me at thy pleasure."

Pascal died at Paris in 1662, aged thirty nine years.

*See Life of Pascal in two volumes, written by Madam Perier his sister.*

### JOHN SELDEN.

JOHN SELDEN, an English gentleman of most extensive knowledge and prodigious learning, was descended from a good family, and born in Salvinton in Suffex, in 1584. He was educated at the free school in Chichester ; and at sixteen, sent to Hart Hall in Oxford, where he continued about three years. Then he entered himself of Clifford's Inn, London, in order to study the law ; and about two years after removed to the Inner Temple, where he soon acquired a vast reputation, for his abilities and learning. He was a great philologist, antiquary, herald, and linguist ; and his reputation was so great, not only at home, but in foreign countries, that he actually

became, what he was afterwards usually styled, "the great dictator of learning to the English nation."

In 1621, King James being displeas'd with the parliament, and having imprison'd several members, whom he suspected of opposing his measures, order'd Selden likewise to be committed to the custody of the sheriff of London; for though he was not then a member of the house of commons, yet he had been sent for and consult'd by them, and had given his opinion very strongly in favour of their privileges, in opposition to the court. However, by the interest of Andrews, bishop of Winchester, he was set at liberty in five weeks. He then returned to his studies, and wrote and published several learned works.

This great man was chosen member of the house of commons in 1623, and continued for several years. He was repeatedly imprison'd for opposing the court party; yet those various imprisonments and tumults gave no interruption to his studies.

In 1643, he was appointed one of the lay members to sit in the assembly of divines in Westminster, and frequently perplexed those divines with his vast learning.

Selden was skilled in all laws, human and divine; yet he seldom or ever appear'd at the bar, but some times gave counsel in his chamber. His attachment to his books, together with his great love of ease, made him indifferent, if not averse, to posts and preferments.

In 1654, his health began to decline; and he died, November 30th, that year. He was buried in the temple church, where a monument was erected to him; and Archbishop Usher preach'd his funeral sermon. He left

a most valuable and curious library to his executors, which they gave to the university of Oxford.

This celebrated writer, on his death bed, sent for Archbishop Usher, and in the course of a most serious and affecting conversation assured him, that “ he had accurately surveyed almost every part of literature and science, that was held in the highest estimation by the sons of men ; that he had a study filled with the most valuable books and manuscripts in the world, and yet that, at that time, he could not recollect one single passage, out of any book in this large collection, upon which he could rest his soul, or from which he could derive one ray of consolation, except some he had met with in the Holy Scriptures ; and that the passage which made the deepest impression on his mind was, Titus ii. 11, 12. For the grace of God that bringeth salvation, hath appeared to all men ; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world ; looking for the blessed hope and glorious appearing of the great God, and of our saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works.”

The earl of Clarendon, Selden’s intimate friend, gives the following testimony in his favour. “ Mr. Selden was a person,” says he, “ whom no character can flatter, or transmit in any expressions equal to his merit and virtue. He was of such stupendous learning, in all kinds and in all languages, as may appear from his excellent and transcendent writings, that a man would have thought he had been entirely conversant among books, and had never spent a

hour but in reading or writing ; yet his humanity, courtesy, and affability were such, that he would have been thought to have been bred in the best courts, but that his good nature, charity and delight in doing good, and in communicating all he knew, exceeded that breeding. If he had some infirmities with other men, they were weighed down with wonderful and prodigious abilities and excellencies in the other scale.”

His works were published by Dr. David Wilkins, and printed at London in three volumes folio, but generally bound in six, 1726.

*Biographical Dictionary, Vol. XIII.—Power of Religion.—British Plutarch.*

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### JOHN WINTHROP, Esq.

Among the many eminent laymen, who have immortalized their names by their zealous exertions in the cause of religion, a number of the first settlers of New England hold a distinguished rank. The following excellent men are selected from a collection of worthies, who quitted England that they might worship God agreeably to the dictates of their consciences.

JOHN WINTHROP, Esq. first governour of Massachusetts, was descended from a family remarkable for its attachment to the reformed religion, from the earliest period of the reformation. He was born at Groton, in Suffolk, June 12, 1587. He was bred to the law, though he had a very strong inclination to theological studies. At the age of eighteen he was made a justice of the peace, and

his virtues became conspicuous. He was exemplary, in his profession, as an upright and impartial magistrate, and, in his private character, as a christian. He had wisdom to discern, and fortitude to do right in the execution of his office ; and, as a gentleman, was remarkable for liberality and hospitality. These qualities rendered him dear to men of sobriety and religion, and fitted him to engage in the great and difficult work of founding a colony.

When the design of settling a colony in New England was by some eminent persons undertaken, this gentleman was, by the consent of all, chosen for their leader. Having converted a fine estate of six or seven hundred pounds sterling per annum into money, he embarked for New England in the forty third year of his age, and arrived at Salem with the Massachusetts charter June 12, 1630.

He was chosen governour in 1631, and continued the three following years, by annual election, at the head of the government, for which office he was eminently qualified, and in which he shone with a lustre, which would have done him honour in a larger sphere, and more elevated situation. He was the father, as well as governour, of an infant plantation. His time, his study, his exertions, his influence, and his interest, were all employed in the public service. His wisdom, patience, and magnanimity, were exhibited in the most severe trials, and his exemplary behaviour as a christian added a splendour to all his other qualifications.

He was an example to the people of that frugality, decency, and temperance, which were necessary in their circumstances, and even denied himself many of the elegancies and superfluities of life, which his rank and for-



tune gave him a just title to enjoy, both that he might set them a proper example, and be the better enabled to exercise that liberality, in which he delighted.

In the administration of justice, he was for tempering the severity of law with the exercise of mercy. He judged that, in an infant plantation, justice should be administered with more lenity than in a settled state. But when other gentlemen of learning and influence had taken offence at his moderation, and adopted an opinion that a stricter discipline was necessary, he submitted to their judgment, and strictly adhered to the proposals which were made to support the dignity of government, by an appearance of union and firmness, and a concealment of differences and dissentions among the public officers.

Governour Winthrop exhibited the utmost gentleness and condescension on various occasions, when his services to the colony met with ungrateful returns ; and often overcame his enemies by his kindness and generosity, yet when the honour of government or religion, and the interest of the people were concerned, he was equally firm and intrepid, standing foremost in opposition to those whom he judged to be public enemies, though in the disguise of warm and zealous friends. In this light he viewed the famous Mrs. Anna Hutchinson ; he saw the pernicious influence of the controversy she introduced with regret, and feared that if it were suffered to prevail, it would endanger the existence of the colony. A synod was called in 1637, who came to an amicable agreement in condemning Mrs. Hutchinson's sentiments, and banishing her and her adherents. This act of severity the court thought necessary for the peace of the commonwealth. Toleration

had not then been introduced into any of the protestant countries, and even the wisest and best of men were apprehensive that it would introduce error and mischief.

Before Governour Winthrop left England, he was of a more catholic spirit than some of his brethren ; after he came to America he fell in with the reigning principle of intollerancy, which almost all the reformers unhappily retained, as a relic of the persecuting church from which they had separated. As he advanced in life, he resumed his former moderation. In the time of his last sickness, when Dudley, the deputy governour, pressed him to sign an order for the banishment of a person who was deemed heterodox, he refused, saying that "he had done too much of that work already."

Having devoted the greatest part of his interest to the service of the public, and suffering many losses by accidents, and by leaving the management of his private affairs to unfaithful servants, whilst his time and attention were employed in the public business, his fortune was so much impaired, that some years before his death he was obliged to sell the most of his estate for the payment of an accumulated debt. He also met with much affliction in his family, having buried three wives and six children. These troubles, joined with the opposition and ill treatment which he frequently met with from some of the people, so much affected his health and spirits, that he perceived a decay of his faculties seven years before he reached his grand climatic, and often spoke of his approaching dissolution, with a calm resignation to the will of Heaven. At length, when he had entered the sixty third year of his age, a fever occasioned by a cold, after one month's



confinement, put an end to his life on the 26th of March, 1649.

Governour Winthrop kept an exact journal of the occurrences and transactions of the colony during his residence in it. This journal was of great service to several historians. It is still in possession of the Connecticut branch of the family, and was published at Hartford, in 1790.

*Belknap's American Biography, Vol. II.*

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### WILLIAM BRADFORD, Esq.

WILLIAM BRADFORD, Esq. was born in 1588, at Ansterfield, an obscure village in the north of England. His parents dying when he was very young, he was educated in the practice of agriculture.

At twelve years of age, his mind became seriously impressed with divine truth in reading the Scriptures; and, as he increased in years, a native firmness enabled him to vindicate his opinions against opposition. Being stigmatized as a separatist, he was obliged to bear the frowns of his relatives, and the ridicule of his neighbours. Nothing however could divert or intimidate him from attending the ministry of Mr. Richard Clifton, and connecting himself with the church over which he and Mr. Robinson presided.

When he was eighteen years old, he resolved to migrate to Holland, and at length, after various difficulties, was permitted to join the brethren at Amsterdam.

When the church of Leyden contemplated a removal to America, Mr. Bradford zealously engaged in the un-

dertaking, and came with the first company in 1620, to Cape Cod. Whilst the ship lay in that harbour, he was one of the foremost in the several hazardous attempts to find a proper place for the seat of the colony, in one of which, he, with others of the principal persons, narrowly escaped the destruction which threatened their shallop. After the sudden death of governour Carver, he was chosen governour of the infant colony of Plymouth. He was then in the thirty third year of his age. His wisdom, piety, fortitude, and goodness of heart were so conspicuous as to merit the sincere love of the people ; and, excepting three years, he was annually chosen governour as long as he lived.

He continued to enjoy his health till the autumn of 1656, when he began to decline, and as the spring advanced he became weaker, but felt not any acute illness till the beginning of May.

After a distressing day, his mind was in the following night so elevated with the idea of futurity, that he said to his friends in the morning, " God has given me a pledge of my happiness in another world, and the first fruits of eternal glory." The ensuing day, being the ninth of May, 1657, he died in the sixty ninth year of his age ; and was greatly lamented by the people of Plymouth, and the neighbouring colonies.

In addition to what is said of Mr. Bradford's character, it may be observed, that he possessed a strong mind, a sound judgment, and a tenacious memory. Though not favoured with a liberal education, he was of a very studious turn. The French and Dutch languages were familiar to him, and he attained a considerable knowledge

of the Latin and Greek ; but he more assiduously studied the Hebrew, because he said “ he would see with his own eyes the ancient oracles of God.”

He was well acquainted with history and philosophy ; but theology was his favourite study. He was able to manage the polemic part of it with much dexterity ; and was particularly vigilant against the sectaries, which inhabited the colonies, though by no means severe or intolerant, as long as they continued peaceable. He chose rather to confute them by argument, and guard the people against receiving their tenets, than to suppress them by violence, or cut them off by the sword of the magistracy.

He wrote, “ A History of Plymouth People and Colony,” beginning with the first formation of the church in 1602, and ending in 1646.

*Belknap's American Biography, Vol. II.*

### JOHN WINTHROP, Esq.

JOHN WINTHROP, Esq. eldest son of Governour Winthrop, was born at Groton in Suffolk, Feb. 12, 1605. His fine genius was much improved by a liberal education in the universities of Cambridge and Dublin ; and by travelling through most of the European kingdoms as far as Turkey. He came to New England, with his father's family, November 4th, 1631 ; and was, by the unanimous choice of the freemen, appointed a magistrate of the colony, of which his father was governour. He rendered many services to the country, both at home and abroad, particularly in 1636, when, returning to England, he was

by strefs of weather forced into Ireland, where meeting with many influential persons, he had an opportunity to promote the interest of the colony by their means.

The next year he returned to New England, with powers from the Lords Say and Brook, to settle a plantation on Connecticut river. But finding that some other worthy persons from the Massachusetts had already removed, and others were about removing, to make a settlement on that river, at Hartford and Weathersfield, he gave them no disturbance ; but having made an amicable agreement with them, he built a fort at the mouth of the river, and furnished it with the artillery and stores, which had been sent over, and begun a town there, which, from the two lords who had a principal share in the undertaking, was called Saybrook.

When they had formed themselves into a body politic, they honoured him with an election to the magistracy, and afterwards chose him governour of the colony. At the restoration of King Charles II. he undertook a voyage to England, in behalf of the people of Connecticut and New Haven. By his prudent address he obtained from the king a charter, incorporating both colonies into one, with a grant of privileges and powers of government superior to any plantation, which had been settled in America. The people at his return expressed their gratitude, by electing him governour fourteen years together, till his death.

Mr. Winthrop's genius led him to philosophical inquiries, and his opportunities of conversing with learned men abroad furnished him with a rich variety of knowledge, particularly in the mineral kingdom. Some of his valuable communications, which were published in the Philo-

fophical Tranfactions, procured him the honour of being elected a member of the Royal Society.

His many valuable qualifications as a gentleman, a philofopher, a christian, and a public ruler, procured him the univerfal refpect of the people under his government ; and his unwearied attention to public bufinefs, and great understanding in the art of government, was of unſpeakable advantage to them. Being one of the Commiſſioners of the United Colonies of New England, in the year 1676, in the firſt general Indian war, as he was attending the ſervice at Boſton, he was ſeized with a fever, of which he died in the ſeventy firſt year of his age. He was honourably buried in the ſame tomb with his excellent father.

*Belknap's American Biography, Vol. II.*

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### THOMAS BROWNE.

THOMAS BROWNE was born at London, in the year 1605. Having completed his academical ſtudies, he turned his attention to phyſic, and practiſed it ſome time in Oxfordſhire ; but ſoon afterwards quitted his ſettle- ment, and travelled to Ireland, from whence he paſſed into France and Italy ; made ſome ſtay at Montpelier and Padua, which were then the celebrated ſchools of phyſic ; and returning home through Holland, was created doctor of phyſic at Leyden.

About the year 1634, he is ſuppoſed to have returned to London ; and the next year, to have written his celebrated treatiſe, called *Religio Medici, The Religion of a Phyſician*, which he declares himſelf never to have intended for

the press, having composed it only for his own exercise and entertainment. It indeed contains many passages, which, relating merely to his own person, can be of no great importance to the public. He however communicated it to his friends, and, as the manuscript was highly applauded, he was not very diligent to obstruct his own praise, by recalling his papers, till at last, without his own consent, they were in 1642 given to a printer.

This work was no sooner published, than it excited the attention of the public. The authors of the *Biographia Britanica* observe, that "there hardly ever was a book published in Britain, that made more noise than *Religio Medici*, the novelty of the style, the brilliancy of the sentiments, and the neat turn of the language, struck the lovers of polite literature with unusual delight."

This book was translated into Latin, Italian, German, Dutch, and French, and raised its author many admirers, and many enemies. An answer was written under the title of *Medicus Medicatus*, by Alexander Ross, which was universally neglected.

Browne married, in 1641, a lady of a good family in Norfolk, whose turn of mind was congenial to his own.

In 1646, he published "Inquiries into Vulgar and Common Errours." This book, like the former, was received with great applause.

In 1665, he was chosen honorary fellow of the college of physicians, "as a man eminently embellished with literature and virtue," and in 1671, received at Norwich the honour of knighthood from Charles II.

It is observable, that he, who in his earlier years had read all the books against religion, was, in the latter part



of his life, averse to controversies. Upon which Dr. Johnson observes, “to play with important truths, to disturb the repose of established tenets, to subtilize objections, and elude proofs, is too often the sport of youthful vanity, of which maturer experience often repents. There is a time, when every man is weary of raising difficulties only to task himself with the solution ; and desires to enjoy truth, without the labour or hazard of contest. There is, perhaps, no better method of encountering the troublesome eruptions of scepticism, with which inquisitive minds are frequently harrassed, than that which Browne declares himself to have taken.” “If there arise any doubts in my way, I do forget them ; or at least defer them, till my better settled judgment, and more manly reason be able to resolve them : for I perceive every man’s reason is his best *Œdipus*, and will, upon a reasonable truce, find a way to loose these bonds, wherein all the subtilties of error have enchained our more flexible, and tender judgment.”

Dr. Browne lived in high reputation, till in his seventy sixth year he was seized with a cholic, which, having tortured him about a week, put an end to his life at Norwich, on his birth day, 1682. Some of his last words were expressions of submission to the will of God, and fearlessness of death.

The particular excellencies of his character are delineated by his friend, Mr. Whitefoot, who published an account of his life. His latter biographer, Dr. Johnson, observes, “that it is not on the praises of others, but on his own writings, that he is to depend for the esteem of posterity ; of which he will not easily be deprived, while

learning shall have any reverence among men : for there is no science, in which he does not discover some skill ; and scarce any kind of knowledge, sacred or profane, abstruse or elegant, which he does not appear to have cultivated with success :” and, “ that there is scarcely a writer to be found, whose profession is not divinity, that has so frequently testified his belief of the sacred writings, has appealed to them with such unlimited submission, or mentioned them with such unvaried reverence.”

In his *Religio Medici* he declares, that he assumed the honourable title of a “ christian, not because it is the religion of his country, but because, having in his riper years and confirmed judgment seen and examined all, he finds himself obliged by the principles of grace, and the laws of his own reason, to embrace no other name than this.” To specify his persuasion yet further, he tells us, that he is “ of the reformed religion ; of the same belief our Saviour taught, the apostles disseminated, the fathers authorized, and the martyrs confirmed :” he expressed his gratitude to heaven, “ that he lived not in the days of miracles, when faith had been thrust upon him ; but enjoyed that greater blessing pronounced on all who see not and yet believe.”

*Johnson's Works.—Browne's Religio Medici.*

### JOHN MILTON.

JOHN MILTON, a most illustrious English poet, was descended from an ancient family. His grandfather, a zealous papist, enjoyed an appointment in the forest of Shot-



over ; but his father being cruelly disinherited on account of his embracing the protestant faith, settled in London as a scrivener ; and in Bread Street, John, his eldest son, was born, in 1608.

After receiving a domestic education for some time, under a worthy clergyman, he was removed to St. Paul's school, where by indefatigable application he made an extraordinary progress in classical learning. From his twelfth year he devoted the greatest part of the night to study, and laid the foundation of those disorders, which afterwards terminated in total blindness.

In his sixteenth year Milton was admitted to Christ's College, Cambridge. He had composed some beautiful Latin poems before he removed to the university ; and the greatest part of his compositions, in that line and language, were produced during the period he continued there.

After he quitted the university, he retired to Horton, in Buckinghamshire, where he prosecuted his studies with unparelled assiduity and success. His father had destined him for the church, but as he had early imbibed notions unfavourable to the hierarchy, this design was frustrated.

After the death of his mother, he obtained his father's consent to travel. His literary talents were highly applauded at Florence. In his second journey to Rome, he was informed by some of his friends, that the English jesuits were incensed against him, for the freedom of his discourses on religious subjects, and was cautioned to beware of their malice. " I have made it a rule," said Milton, " never to start a religious subject in this country, but

if I were questioned concerning my faith, never to dissemble, whatever I might suffer." He therefore acted as before, neither obtruding nor shunning controversy ; and was suffered to continue his travels without molestation.

His purpose was to have visited Sicily and Greece ; but receiving intelligence of the differences between the king and parliament, he felt it inconsistent with his principles to continue abroad, even for the improvement of his mind, whilst his countrymen were contending for liberty at home.

At his return, he began to engage in the controversies of the times. In 1641, he published a treatise of Reformation, in two books, against the established church. His next work was, "The Reason of Church Government urged against Prelacy." In this book he discovers, not with ostentatious exultation, but with calm confidence, his high opinion of his own powers, and promises to undertake something, he yet knows not what, that may be of use and honour to his country. "This," says he, "is not to be obtained, but by devout prayer to that Eternal Spirit, that can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleases. To this must be added, industrious and select reading, steady observation, and insight into all seemly, and generous arts and affairs ; till which in some measure be compassed, I refuse not to sustain this expectation." Dr. Johnson remarks, that, "from a promise like this, at once fervid, pious, and rational, might be expected the Paradise Lost."

In 1643, he married ; but whatever were his engage-

ments, civil or domestic, poetry was never long out of his thoughts. In 1645, a collection of his Latin and English poems appeared, in which the *Allegro* and *Penferoso*, with some others, were first published. The "Mask of Comus" is the greatest of his juvenile performances.

After writing a number of tracts upon political subjects, he began a History of England, but was prevented from proceeding in it, by being taken into the service of the commonwealth, and made Latin secretary to the council of state. He had now been blind for some years; but such was the vigour of his intellect, that he was able to discharge this office, or continue his controversies. His mind was too eager to be diverted, and too strong to be subdued.

After the restoration, he spent the remainder of his life in study and retirement: and closely applied himself to finish *Paradise Lost*; which he had begun to reduce to its present form about 1655. He completed and published it in 1667. Three years after, he published his "History of England;" and in 1670, "*Paradise Regained*," to which was added "*Samson Agonistes*," a dramatic poem.

In 1673, he published a treatise of true religion, heresy, schism, toleration, and the best means to prevent the growth of popery.

A life of indefatigable study, which had been exposed to various vicissitudes, hastened the death of this eminent man. When he had attained his sixty fifth year, the gout, with which he had been long tormented, prevailed over the enfeebled powers of nature. He died by a quiet and silent expiration, about the tenth of November, 1674,

at his house in Burnhill Fields. His funeral was very honourably, and numerously attended.

It is allowed by all, that Milton's learning was immense. He read all the languages, which are considered either as learned or polite ; Hebrew, with its two dialects, Greek, Latin, Italian, French, and Spanish. In Latin his skill was such as places him in the first rank of writers and critics ; and he appears to have cultivated Italian with uncommon diligence.

His character as an epic poet is thus admirably summed up by Dr. Johnson. "The highest praise of genius is original invention. Milton cannot be said to have contrived the structure of an epic poem, and therefore owes reverence to that vigour and amplitude of mind, to which all generations must be indebted for the art of poetical narration, for the texture of the fable, the variation of incidents, the interposition of dialogue, and all the stratagems that surprize and enchain attention. But of all borrowers from Homer, Milton is perhaps the least indebted. He was naturally a thinker for himself ; confident of his own abilities, and disdainful of help or hindrance : he did not refuse admision to the thoughts or images of his predecessors, but he did not seek them. From his contemporaries he neither courted nor received support ; there is in his writings nothing by which the pride of other authors might be gratified, or favour gained ; no exchange of praise, no solicitation of support. His great works were performed under discountenance, and in blindness, but difficulties vanished at his touch ; he was born for whatever is arduous ; and his work is not the greatest of heroic poems, only because it is not the first."

Mr. Hayley, his latter biographer, thus delineates his moral and religious character. "Milton was perhaps of all mortals the least selfish, he contended for religion, without seeking emoluments from the church; he contended for the state, without aiming at any civil or military employment." He praises, with becoming warmth, his steady and ardent attachment to what he supposed to be the cause of truth and justice; and makes the most candid apologies for his human frailties and imperfections.

"There is," he observes, "one characteristic of this great man, which ought to be considered as the chief source of his happiness and his fame; that is, his early and perpetual attachment to religion. It must gratify every christian to reflect, that the man of our country, most eminent for energy of mind, for intenseness of application, and frankness and intrepidity in asserting what he believed to be the cause of truth, was so constantly devoted to christianity, that he appears to have made the Bible not only the rule of his conduct, but the prime director of his genius. His poetry flowed from the Scripture, as if his unparalleled poetical powers had been expressly given him by Heaven, for the purpose of imparting to religion such lustre as the most splendid of human faculties could bestow."

*Johnson's Lives of the Poets.—Hayley's Life of Milton.*

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### MATTHEW HALE.

MATTHEW HALE, lord chief justice of England, was born in Gloucestershire, in the year 1609. His fa-

ther was a barrister of Lincoln's Inn, who was eminently distinguished for integrity and piety. Both his parents dying in his childhood, he was left to the care of a relation, who paid the utmost attention to his education. In the year 1626, he was sent to Magdalen Hall in Oxford, where for some time he was very assiduous in his studies, and made uncommon proficiency, until some strolling players arrived at the university, and his fondness for theatrical amusement diverted his attention from his studies, and induced him to turn his thoughts to a military life. At length Serjeant Granvile, an eminent lawyer, persuaded him to give up this plan, and apply himself to the study of the law; and in the year 1629, he was admitted into Lincoln's Inn. In order to compensate for the time he had lost by indolence and dissipation, he now applied himself to learning with the utmost assiduity, and studied, as it is said, fifteen hours in the day, for many years.

This unalterable resolution to reform his life originated from another extraordinary incident. During the time of his studies, being in some jovial company, a fellow student of his drank to such excess, that he fell down apparently dead; young Hale was so much affected, that he retired to pray for the youth's recovery, and for his own forgiveness, in countenancing such conduct, solemnly vowing, at the same time, never more to keep such company, nor to drink an health. His friend recovered, and he religiously observed his vow. After this event, there was an entire change in his disposition; he forsook all dissipated company, and was careful to divide his time between the duties of religion, and of his profession.

From the first time that religious impressions settled



deeply in his mind, he was distinguished for his humility ; and used great caution, to conceal his private exercises of devotion : this he did, not only in obedience to the rules given by our Saviour of fasting, praying, and giving alms in secret ; but from diffidence of himself, for he said, “ He was afraid he should, at some time or other, do some enormous thing, which if he were looked on as a very religious man, might cast a reproach on his profession, and give great advantages to impious men, to blaspheme the name of God.” He used, however, constantly to worship God in his family, performing it always himself, if there was no clergyman present. For six and thirty years he never once failed going to church on the Lord’s day.

Mr. Hale’s extraordinary talents and virtues gained him the esteem and friendship of the celebrated Mr. Selden, who engaged him in a more enlarged pursuit of learning, which he had before confined to his own profession. His parts were quick, his memory tenacious, and his application indefatigable ; hence he attained, in addition to his professional knowledge, a considerable acquaintance with the civil law, several branches of the mathematics, physic, anatomy and surgery, experimental philosophy, history and chronology ; but he appeared to have made divinity his principal study.

Some time after the civil wars broke out, he was called to the bar, and began to make a figure in the world ; but observing how difficult it was to preserve his integrity, and yet live securely, he resolved to follow those two maxims of Pomponius Atticus, whom he proposed to himself as a pattern, viz. “ to engage in no faction, nor meddle in

any public business, and constantly to favour and relieve those that were lowest." He was employed in his practice by the party who adhered to King Charles I. and was one of the council to the earl of Strafford, archbishop Laud, and the king himself. He also generously relieved the loyalists in their pecuniary distresses. Being universally esteemed for the honesty and uprightness of his character, and regarded as an eminent lawyer, he was entertained by both parties, the presbyterians, as well as the loyalists. In 1643, he took the covenant, and appeared several times with other laymen among the assembly of divines. He was then in great esteem with the parliament, and employed by them on several important affairs. In every station in which he was placed, he exhibited the most inflexible integrity and firmness.

After the death of Charles I. he was earnestly importuned by Cromwell, to take the place of one of the justices of the bench; he had at first considerable scruples concerning the authority under which he was to act; but, at length, was prevailed upon to accept the office, from the consideration, "that it being absolutely necessary to have justice and property kept up at all times, it was lawful to take a commission from usurpers, if he made no declaration of acknowledging their authority," which he never did. Some time after, he was made a judge, in which station he showed his justice and courage on several occasions.

Soon after the restoration, he was knighted by King Charles II. who constituted him chief baron of the exchequer. When the lord chancellor Clarendon delivered him his commission, he told him, that "if the king could have found out an honest and fitter man for that employ-



ment, he would not have advanced him to it, and that he had preferred him, because he knew none that deserved it so well." He continued eleven years in that office ; and very much raised the reputation of the court by his impartial administration of justice, and also by his generosity,\* vast diligence, and great exactness in trial. He would never receive private addresses or recommendations from the greatest persons, in any cause where justice was concerned. One of the first peers of England went once to his chamber, and informed him " that having a suit in law to be tried before him, he came to acquaint him with it, that he might the better understand it, when it should be heard in court." The lord chief baron interrupted him, and declared " that he never received any information of causes but in open court, where both parties were to be heard alike." The duke departed greatly dissatisfied, and complained to the king. But his majesty ordered him " to content himself, that he was no worse used, and said, he would have treated himself no better, if he had gone to solicit him in any of his own causes."

Judge Hale had learnt from Solomon, that " a gift perverteth the ways of judgment." Hence he constantly refused to receive the smallest presents from those who had any causes to be tried before him.

In the year 1671, this eminent man was promoted to the place of lord chief justice of England. This choice

\* Judge Hale laid aside a tenth part of all he obtained for the poor ; and was assiduously careful to find proper objects for his charities ; literally following our Saviour's direction, he gave no entertainments but to the poor. He never went to any public entertainments.

was univerſally applauded ; for he was valued and admired by men of all ſides and perſuaſions. He behaved in that high ſtation with his uſual ſtrictneſs, regularity, and diligence. About five years after his advancement, his health began to decline, and he made a formal ſurrender of his office. During a lingering and painful ſickneſs, he exhibited the moſt exemplary patience and perfect reſignation to the will of God. He continued to enjoy the free uſe of his reaſon and underſtanding to the laſt moment, which he had often and earneſtly prayed for during his illneſs. He died on the 25th of December, 1676, aged ſixty ſeven years.

Biſhop Burnet, the writer of Judge Hale's life, concludes his character in theſe words. "He was one of the greateſt patterns this age has produced, whether in his private deportment, as a chriſtian, or in his public employments at the bar, or on the bench."

He was twice married, and had ten children, all of whom he ſurvived except one ſon and a daughter.

This great and good man beheld with deep concern the impiety and atheiſm of the age in which he lived, and he oppoſed it in his writings, as well as by the ſhining example of his life. Notwithſtanding the variety of his public avocations, he was the author of fourteen different works, among which were the following, viz. "Contemplations, moral and divine." "The primitive origination of mankind, conſidered and explained according to the light of nature." "His judgment of the nature of true religion, the cauſes of its corruption, and the church's calamity by men's additions and violences, with the deſired cure." "A treatiſe concerning proviſion for the poor."

“A discourse of the knowledge of God and of ourselves, first by the light of nature, secondly, by the sacred Scriptures.”

*Burnet's Life of Hale.—Biographia Britannica, Vol. IV.*

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DR. THOMAS SYDENHAM.

THOMAS SYDENHAM, an excellent English physician, was born in Dorsetshire, in the year 1624. At the age of eighteen, in 1642, he commenced a commoner of Magdalen Hall in Oxford, where it is not probable, that he continued long, as he informs us himself, that he was withheld from the university by the commencement of the war; nor is it known in what state of life he engaged, or where he resided, during the long series of public commotion.

His application to the study of physic was, as himself relates, produced by the persuasive arguments of Dr. Cox, a physician then eminent in London. After he had determined upon the medical profession, he retired to the university at Oxford, where he spent several years in intense application to study.

Nor was he satisfied with the opportunities of knowledge which Oxford afforded, but travelled to Montpellier, which was then the celebrated school of medicine, in search of farther information. In 1648, he was admitted to the degree of bachelor of physic.

When he thought himself qualified for practice, he fixed his residence at Westminster, became doctor of physic at Cambridge, received a license from the college of physicians; and lived in the first degree of reputation and af-

fluence of practice for many years ; without any other enemies than those he raised by the superiour merit of his conduct, the brighter lustre of his abilities, or his improvements in medical science.

It is a melancholy reflection, that they who have attained the highest reputation, by preserving or restoring the health of others, have often been hurried away before the natural decline of life, or have passed many of their years under the torments of those distempers, which they profess to relieve. In this number was Sydenham, whose health began to fail in the fifty second year of his age, by the frequent attacks of the gout, to which he was subject for a great part of his life.

He never discovered any indecent impatience, or unmanly dejection under his torments, but supported himself by the reflections of philosophy, and the consolations of religion ; and in every interval of ease, applied himself to the assistance of others, with his usual assiduity.

After a life thus usefully employed, he died at his house in Pall Mall, on the 29th of December, 1689, and was buried in the aisle, near the south door of the church of St. James, at Westminster. What was his character, as a physician, appears from the treatises which he left ; and from them it may likewise be collected, that his skill in physic was not his highest excellence ; that his whole character was amiable ; that he was a firm believer in the truth of christianity ; that his chief view was the benefit of mankind, and the chief motive of his actions the will of God, whom he mentions with reverence, well becoming the most enlightened and most penetrating mind.

*Johnson's Works, Vol. IV.*

*HONOURABLE ROBERT BOYLE.*

ROBERT BOYLE, an eminent philosopher and chemist, and a truly good man, was the son of Richard earl of Cork. He was born in the province of Munster, in Ireland, in the year 1627. When he was nine years old, his father sent him to England, in order to be educated at Eton school, under Sir Henry Wotton, who was the earl of Cork's old friend and acquaintance. Here he soon discovered a force of understanding, which promised great things, and a disposition to cultivate and improve it to the utmost. The greatest diligence and application to study, was a distinguishing trait of his early life. He not only made a prodigious progress in many branches of literature, but in some that have been always supposed the most difficult and abstruse; and he has been characterised, as "the most exact searcher into the works of nature, that any age has produced."

Soon after his education was completed, he made a tour to various parts of Europe. While upon his travels, his thoughts often turned upon religious subjects; and at that time he was so greatly distressed with doubts, respecting the truth of christianity, that he was almost tempted to despair and suicide. He laboured under this perplexity and melancholy, for a considerable time; but at length, after exerting all the energy of his mind, to make a serious and impartial examination of the subject, he became confirmed in the belief of the christian religion.

Mr. Boyle returned to England in the year 1644, and applied himself with incredible industry to studies of various kinds: to those of natural philosophy and chemistry in particular. He completed three excellent pieces be-



fore he was twenty years of age. He was assiduous in cultivating the acquaintance of persons who were distinguished for abilities and learning, to whom he was, in every respect, a ready, useful, generous assistant, and with whom he held a constant correspondence. He was also one of the first members of that small, but learned body of men, who, when all academical studies were interrupted by the civil wars, secreted themselves, about 1645, and held private meetings, first in London, afterwards at Oxford, for the sake of canvassing subjects of natural knowledge, upon that plan of experiment, which Lord Bacon had delineated. They styled themselves the Philosophical College; and, after the restoration, were incorporated by the name of the Royal Society.

In 1652, he went to Ireland, to settle his estates in that kingdom. He returned to England in 1654, and fixed his residence at Oxford. Here he had the satisfaction of finding society perfectly congenial to his taste; a number of his learned friends having resorted thither for the same reasons. The Philosophical Society being now transferred from London to Oxford, it was during his abode here, that he invented the air pump, which was perfected for him, by the ingenious Mr. Hooke, in 1658. By this he made such experiments, as enabled him to discover and demonstrate several qualities of the air, which laid the foundation for a more complete theory on the subject.

But philosophy, and inquiries into nature, though they engaged his attention deeply, did not occupy it entirely; since we find he still continued to pursue critical and theological studies. Indeed the principal design of his phi-

philosophical researches, was to raise in himself and others, more sublime conceptions of the greatness and glory, and of the wisdom and goodness of God.

Upon the restoration of Charles II. he was treated with great civility and respect, by the king and his two first ministers, Southampton and Clarendon. He was repeatedly offered a peerage, but did not see the charms, which some have found in a coronet. The lord chancellor Clarendon urged him to enter into holy orders, of which he had serious thoughts; but one reason which determined him against it, was, that he believed that he might in some respects be of more service to religion by continuing a layman. He knew that infidels objected against the testimony of the clergy, that they were interested characters, and hoped he might have more influence, from his having no share in the patrimony of the church. He chose therefore to pursue his philosophical studies in such a manner, as might be most effectual for the support of religion, and began to communicate to the world the fruits of his studies.

The philosophical works of this great man are too large to be particularly enumerated in this place. The celebrated Dr. Boerhaave observes, that "to him we owe the secrets of fire, air, water, animals, vegetables, and fossils: so that from his works may be deduced the whole system of natural knowledge."

The veneration he had for the sacred scriptures, appears not only from his making them his constant study, and exhorting others to peruse them with the same attention; but by a number of valuable performances, which he wrote in defence of christianity.

In 1663, he published "Considerations on the Style of the Holy Scriptures." It was an extract from a larger work, entitled "An Essay on Scripture."

In 1673, he printed a piece that had been written nearly ten years before, entitled "The Excellency of Theology, compared with Natural Philosophy, as both are the objects of men's study, in an Epistle to a Friend."

In 1675, he published "Some Observations upon the reconcileableness of Reason and Religion ;" to which was annexed, "A discourse upon the possibility of the Resurrection."

In 1681, he published his "Discourse on things above Reason ;" in which he makes it appear, that several things which we judge to be contrary to reason, because above the reach of our understanding, are not therefore to be thought unreasonable, because we cannot comprehend them, since they may be apparently reasonable to a greater and more comprehensive understanding.

In 1685, he published a tract, "Of the high veneration man's intellect owes to God, peculiarly for his wisdom and power."

In 1690, he published a most excellent work, entitled "The Christian Virtuoso ;" shewing, that by being addicted to experimental philosophy, a man is rather assisted, than indisposed to be a good christian.

Mr. Boyle's zeal for the advancement of christianity, was also exhibited by many and large benefactions for that purpose. He was at the charge of the translation and impression of the New Testament in the Malayan language, which he sent over all the East Indies. He gave a noble reward to him who translated Grotius's valuable



book, of the "Truth of the Christian Religion," into Arabic, and was at the charge of a whole imprefſion, which he ordered to be diſtributed in all the countries, where that language is underſtood. He alſo contributed largely towards carrying on the imprefſion of the New Teſtament in the Turkiſh language. He was at ſeven hundred pounds charge, in the edition of the Iriſh Bible, which he ordered to be diſtributed in Ireland ; and he contributed largely to the imprefſions of both the Welſh and the Iriſh Bible in Scotland. He gave, during his life, three hundred pounds, to advance the deſign of propagating the chriſtian religion in America ; and as ſoon as he heard that the Eaſt India Company were entertaining propoſitions for a ſimilar deſign in the Eaſt, he ſent a hundred pounds for a beginning, but intended greatly to enlarge his charity, when it was begun in earneſt. In his will he ordered, that a liberal proviſion ſhould be made for the perſon, who ſhould in a few, well digeſted ſermons, ſet forth the truth of the chriſtian religion in general, without deſcending to the ſubdiviſions among chriſtians. In ſine, his charities were ſo extenſive, that they amounted to upwards of one thouſand pounds per annum.

As early as the year 1689, this eminent man found his health and ſtrength gradually decline ; but he ſtill continued his ſtudies and labours for the welfare of mankind. In 1691, his complaints became very alarming. He died on the 30th of December the ſame year, aged ſixty five. He had lived forty years with his ſiſter, lady Ranelagh, a woman of great and eminent piety ; and they died within a few days of each other.

He was buried in St. Martin's church in the Fields,

Westminster, and his funeral sermon was preached by his friend, Dr. Gilbert Burnet, bishop of Salisbury, from Eccles. xi. 26. The bishop gives a large account of Mr. Boyle's sincere and unaffected piety, and more especially of his zeal for the christian religion, without having "any narrow notions concerning it, or mistaking, as so many do, a bigoted attachment to a particular sect, for that zeal, which is the ornament of a true christian." He goes on to mention his large benefactions for the spread of christianity; and thus speaks of him in another place. "He had the most profound veneration for the great God of heaven and earth, that I ever observed in any man. The very name of God was never mentioned by him, without a pause and a visible stop in his discourse;" and adds, "I might challenge the whole tribe of libertines, to come and view the usefulness, as well as excellence of the christian religion, in a life that was entirely devoted to it."

*Biographia Britannica, Vol. II.—British Plutarch.*

### JOHN LOCKE, Esq.

JOHN LOCKE, Esq. one of the greatest men that England ever produced, was descended from a genteel family in Somersetshire; he was born at Wrington, near Bristol, in 1632. His father, who was a lawyer, educated him with great strictness in his infancy, and then sent him to Westminster school. At the age of nineteen he became student of Christ Church in Oxford, where he soon distinguished himself by the force of his genius, and the variety and extent of his acquirements.

Soon after Mr. Locke left the university he commenced the study of physic, and having finished through the preparatory courses, begun to practice in Oxford. But, finding the strength of his constitution unequal to the fatigue of this profession, he relinquished it, and accepted the office of secretary to Sir William Swan, who in 1664, was appointed envoy to the elector of Brandenburg, and some other German princes.

This employment, though of short duration, was beneficial. It gave him an insight into men and business, and paved the way for his better reception afterwards in the world.

He returned, the year following, to Oxford; where he continued to improve his knowledge in natural philosophy and physic. In 1666, he became acquainted with Lord Ashley, afterwards the celebrated earl of Shaftesbury; as his lordship was in an ill state of health, Mr. Locke prescribed for him, and was instrumental in preserving his life. From this period, his lordship received him into his house, and introduced him to the acquaintance of other noble and distinguished persons.

In this seat of elegance and refinement he continued several years, with little intermission, and sketched the plan of his great work, "An Essay on the Human Understanding;" but was prevented from making any considerable progress in it, by other employment in the service of his patron, who being created earl of Shaftesbury, and made lord chancellor the following year, appointed him secretary of the presentations.

This place he held till November 1673, when the great seal was taken from Lord Shaftesbury. He afterwards

contributed his assistance to some pieces, which the earl procured to be published, in order to excite the nation to an attention to the interest of liberty. His patron being still president of the board of trade, Mr. Locke was secretary to a commission from that board, which he held till the year 1674, when the commission was dissolved.

After he had diligently employed a great part of his life in useful occupations, he accepted an offer that was made him by Sir Francis Masham and his lady, of an apartment in their country seat at Oates in Essex. There he spent the greatest part of the remainder of his days; and had the happiness of finding a most agreeable friend and companion in lady Masham,\* a woman of great ability and learning, who discussed with judgment and ability the most abstruse points in metaphysics and divinity.

In the decline of life, he resigned his seat at a board of trade; and entirely devoted his time to the study of the Scriptures. He was never weary of admiring the great views of that sacred book, and the just relation of all its parts, and every day made discoveries in it, which gave him fresh cause of admiration. This great philosopher ever expressed the most profound veneration for the word of God, and earnestly exhorted christians to make it their study. In a letter written the year before his death, to one who asked this question, "What is the shortest and surest way, for a young gentleman to attain to a true knowledge of the christian religion, in the full and just extent of it?" His answer is, "let him study the Holy Scripture, particularly the New Testament. Therein are

\* See life of lady Masham, in Female Biography, Vol. V.

contained the words of Eternal Life. It has God for its author; Salvation for its end; and Truth without any mixture of error for the matter."

The death of this excellent man was agreeable to his life; his dissolution approaching by sensible but slow advances, he prepared himself for the last conflict with the calmness of a philosopher, and the fortitude of a christian. The day before his death, while lady Masham was sitting by his bed side, he exhorted her to regard this world only as a state of preparation for a better; adding, that "he had lived long enough, and thanked God for having passed his life so comfortably; but that this life appeared to him mere vanity."

The same day, he particularly advised all about him to read the Scriptures; and desired to be remembered by them at evening prayers. Being told that, if he chose it, the whole family should be with him in his chamber, he said, "he should be very glad to have it so, if it would not give too much trouble; and an occasion offering to speak of the goodness of God, he especially exalted his kindness to man in justifying him by faith in Jesus Christ; and returned God thanks, in particular, for having blessed him with the knowledge of the Divine Saviour."

On the following day, he expired without a groan; (October 28, 1704,) and was interred in the church of Oates, where a monument was erected to his memory, with a modest inscription written by himself. He died sincerely lamented by the good and wise, and his fame has suffered no diminution, by the lapse of nearly an hundred years.

This great man was the author of various learned



works, which have been highly celebrated. His "Letters on Toleration" were printed 1689. His "Treatise on Government," and "Essay on the Human Understanding," was published 1690; and his "Thoughts Concerning Education," &c. 1693. He also has written a number of valuable works on religious subjects, as, "A Discourse on Miracles;" "A Treatise on the Reasonableness of Christianity," as delivered in the Scriptures, published 1695; "A Vindication of this Reasonableness," 1696; and a "Paraphrase and Notes on the Epistles of St. Paul," published 1709. The whole catalogue of his works is too large to be particularly enumerated. The greatest part of them were published in 1714, in three volumes folio.

A late celebrated writer thus characterizes Mr. Locke. "He was rendered truly illustrious by his wisdom and virtue; by the disinterestedness and uprightness of his conduct; by his love of truth, and his ardent attachment to the great interests of mankind. He analysed the human mind; explained its operations, and illumined the intellectual world by the sagacity of his researches. He examined the foundation of civil government; traced it to its source, and illustrated and enforced its genuine principle. He maintained the justice, the reasonableness of religious toleration, with a clearness, a precision, and a force of argument, that has not been equalled by any preceding writer. He laboured to elucidate the Sacred Scriptures; to advance the interests of Revelation and of virtue; to loosen the bands of tyranny, to promote the cause of liberty, of justice, and of humanity. His sentiments are founded upon reason, truth, and justice; and his name will con-

tinue to be revered whenever learning, liberty, and virtue shall be held in estimation."

As a tribute to the memory of Mr. Locke, Queen Carolina, consort to George II. erected a pavilion in Richmond Park, in honour of philosophy, where she placed his bust with Bacon, Newton, and Clark, as the four principal English philosophers.

*Biographia Britannica.—British Plutarch.—  
Biographical Dictionary*

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### SIR ISAAC NEWTON.

ISAAC NEWTON, a most celebrated English philosopher and mathematician, and one of the greatest geniuses that ever appeared in the world, was descended of an ancient family, which settled for three centuries upon the manor of Woolstrop, in Lincolnshire, where he was born, on Christmas day, 1642. At twelve years of age, he was sent to the Grammar school at Grantham; and at eighteen, removed to Trinity College at Cambridge, in 1660.

His uncommon strength of mind was exhibited at an early age; being particularly attached to mathematical studies, he soon made himself master of Euclid, and that author was dismissed, as too plain and simple to employ his time. He advanced at once into more sublime studies; and it is certain, he had laid the foundation of his two immortal works, the Principia, and Optics, before he had completed the twenty fourth year of his age.

When Newton had finished his Principia, it required



some time, before the world could understand his philosophical principles. The best mathematicians were obliged to peruse it with the utmost attention, before they could make themselves masters of it ; and those of a lower rank were afraid to venture upon this work, till encouraged by the testimonies of the most learned ; but at last, when his genius came to be more fully known, the approbation which had been so slowly obtained became universal, and nothing was to be heard, from all quarters, but one general shout of admiration.—“ Does Mr. Newton eat, drink, or sleep like other men ?” said the Marquis de l’Hospital, one of the greatest mathematicians of the age, to the English who visited him. “ I represent him to myself as a celestial genius, entirely disengaged from matter.”

It is impossible, in this sketch, to give a particular account of his discoveries, which were so extensive as to embrace the universe. It is said by Keil, that, “ if all philosophy and mathematics, were considered as consisting of ten parts, nine of them are entirely of his discovery and invention.”

In contemplating the various excellencies of his profound genius, it is difficult to say, whether sagacity, penetration, energy of mind, or diligence, appear most conspicuous ; yet with unaffected humility, he disclaimed all singular pretensions to superiour talents. He observed to one of his friends, who was complimenting him on his sublime discoveries, “ that if he had done any thing in science worthy of notice, it was owing to patient industry of thinking, rather than to extraordinary sagacity.” He always put himself on a level with his company ; no singularities, natural or affected, distinguished him from other men ; and

the most censorious observers could never charge him with the vanity of presumed superiority.

His genius and learning had procured him merited honours. As early as 1669, he was chosen professor of mathematics in Cambridge; and in 1696, he was appointed warden to the Mint, in which employment he did very signal service to the nation. Three years after, he was appointed master of that office; a place worth twelve or fifteen hundred pounds per annum, which he held till his death. In 1703, he was chosen President of the Royal Society, having previously been elected a member of the Royal Academy of Sciences at Paris. The French soon relinquished the philosophy of their countryman Des Cartes, for the solid principles of Newton.

This great man did not neglect the opportunities of doing good, which the revenues of his patrimony, and a profitable employment, improved by prudent economy, put in his power. When decency, or any occasion required expense or show, he knew how to be magnificent with a very good grace. At other times, that pomp, which dazzles weak minds, was retrenched, and the expense saved for better purposes.

Notwithstanding Sir Isaac's intense application to study, he was not so absorbed in philosophy, but that he was able to disengage his thoughts, when his other affairs required his attention; and as soon as he had leisure, to resume his researches where he had left off. This he appears to have performed, not so much by the extraordinary strength of his memory, as by the force of his inventive faculty. Hence, he had read fewer of the modern mathematicians than could have been expected, his own prodigious invention

readily supplying him with what he might have occasion for, in the pursuit of any subject he undertook to investigate.

This extraordinary man was also distinguished for the meekness of his disposition, and his great love of peace. He would rather have chosen to remain in obscurity, and lose the credit of the most sublime discoveries, than to have relinquished that tranquility of mind, which he constantly endeavoured to preserve. We find him reflecting on the controversy, respecting his optic lectures, in which he was almost unavoidably engaged, in the following terms. "I blamed my own imprudence, for parting with so real a blessing as my quiet, to run after a shadow."

To crown all the other excellencies which adorn his character, this great philosopher is well known to have been a firm believer, and a serious christian; hence he applied his discoveries concerning the frame and system of the universe, to demonstrate the being of a God, and to illustrate his power and wisdom in the creation.

He devoted himself with the utmost attention, to the study of the Holy Scriptures, and considered their several parts with uncommon exactness; particularly, as to the order of time, and the series of prophecies and events, relating to the Messiah. In 1728, he published his chronology, which explains the connexion between sacred and profane history; and furnishes new illustrations of several texts of Scripture. After this, he published his observations on the Prophecies of Daniel, and the Apocalypse of St. John, in 1733. He endeavours to prove in this work, that the famous prophecy of Daniel's weeks was an express prediction of the coming of the Messiah, and fulfilled in Jesus Christ.

With respect to his religious sentiments, though firmly attached to the church of England, he was greatly averse to the persecution of the nonconformists. He judged of men by their manners, and the true schismatics, in his opinion, were the vicious and wicked.

After enjoying an uniform state of health, the result of temperance and regularity, till the age of eighty, he began to be afflicted with an incurable and painful disease; and the paroxysms of his disorder were distressing in the highest degree. In these trying circumstances, he was never observed to utter the least complaint, nor to express the smallest impatience; but in his intervals of ease, assumed all that cheerfulness and good humour, which had ever been a distinguishing trait in his character.

He resigned his life, March 20, 1726, in the eighty fifth year of his age; and was honoured with a pompous funeral. An elegant monument, in Westminster Abbey, was erected to his memory.\*

The principles of this excellent man, and his conduct through life, have left a strong and pleasing evidence, that the highest intellectual powers harmonize with religion and virtue; and that there is nothing in christianity, but what will abide the scrutiny of the soundest and most enlarged understanding.

Dr. Ryland makes the following remarks on the character and writings of this great philosopher.

“ In Sir Isaac Newton’s Dissertation on Daniel and

\* The works of Sir Isaac Newton were collected, 1784, with a valuable commentary, in five handsome quarto volumes, by the Rev. Dr. Horsley, now bishop of Rochester.

Revelations, you see the greatest geometrician in the world, who understood the nature of demonstration, as well as any man that ever lived, bowing his understanding to the revelation of God, and studying that revelation all his days ; we are assured, that his Bible was always lying on his table or desk before him. The character and practice of this great man, is more than sufficient to weigh down to eternity all the Bolingbrokes and Humes, the Rousseaus and Voltaires, that have ever lived, or ever will live to the end of time. Let the modern free thinkers, or rather half thinkers, or no thinkers, hide their heads in confusion and darkness, instead of standing up with impudence against so great a master of reason and philosophy.”

*Biographia Britannica.—Biographical Dictionary,  
Vol. XI.—Ryland's Contemplations.*

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### JOHN WILMOT, EARL OF ROCHESTER.

The life of the earl of Rochester affords a strong proof that licentiousness of conduct renders the mind accessible to the principles of infidelity ; and that a total disregard to every moral leads to a resolute denial of every religious obligation. It also exhibits a striking instance of the power of reclaiming grace, which caused this nobleman publicly to recant his errors, and enabled him to resign his life, filled with the sublime consolations which the gospel affords to penitent sinners.

JOHN WILMOT, afterwards earl of Rochester, the son of Henry, earl of Rochester, was born April 10, 1657, in Oxfordshire. After a grammatical education, at the school



of Burford, he entered a nobleman in Wadham College, in 1659, only twelve years old, and in 1661, at fourteen, was made master of arts, with some other persons of high rank.

He travelled afterwards into France and Italy, and on his return devoted himself to the court. At this period he unhappily addicted himself to dissolute and vicious company, by which his principles were corrupted, and his manners depraved. Lost to all sense of religious restraint, and finding it not convenient to admit the authority of laws, which he was resolved not to obey, he sheltered his wickedness behind infidelity.

Having an active and inquisitive mind, he never, except in his paroxysms of intemperance, was wholly negligent of study; but read what is considered as polite learning so much, that he is mentioned by Wood as the greatest scholar of all the nobility. Sometimes he retired into the country, and amused himself with writing libels, in which he did not pretend to confine himself to truth.

As long as his health allowed him to indulge his passions, his life was one continued scene of debauchery; he however frequently felt strong remorse for his impious conduct.

On a tour into the West of England, sometime before his last illness, he informed the person who attended him, that, "when on his journey, he had been arguing with greater vigour against God and religion, than he had ever done in his life before; but like the great convert Paul, he found it hard to strive against superiour force, for his heart was at that time struck so powerfully, that he argued as much for God and virtue, as ever he had done against them."

One day at an atheistical meeting, at the house of a person of quality, he undertook to be the principal champion

of impiety, and received the applause of the whole company; but here again his conscience reproached him, and he exclaimed to himself, "Good God! that a man who walks upright, who sees the wonderful works of God, and has the use of his senses and reason, should use them to the defying of his Creator."

These successive convictions however gradually wore off, till they returned with full force upon his mind, in his last sickness. He then seriously resolved to turn to God unfeignedly, and to do all that was possible, in the short time allotted him, to obviate the effects of his ill example, and testify his sincere penitence for \* his sins, and firm belief of the great truths of christianity.

He reproved his old companions in iniquity, with energy and fidelity. He contemned the absurd philosophy of Hobbes, and acknowledged that it had corrupted his own, and the principles of many others. He ordered his profane and indelicate writings to be burnt. He expressed an ardent concern for the religious education of his children; † and wished his son might never be such a wit

\* The reader is referred to an account of the life and death of the earl of Rochester, by Bishop Burnet, which book, says Dr. Johnson, the critic ought to read for its eloquence, the philosopher for its arguments, and the saint for its piety."

† Dr. Watts alludes to this circumstance, in the following lines in his Lyric Poems.

"Strephon, of noble blood, and mind,  
Forever shine his name;  
As death approach'd his soul refin'd,  
And gave his looser sonnets to the flame.  
Burn, burn, (he cried with sacred rage,)



as he had been ; or one of those wretched beings, who pride themselves in reviling God and religion. He protested that he would not wilfully commit a sin to gain a kingdom ; and for the admonition of others, subscribed the following recantation, which he ordered to be published.

“ For the benefit of all those, whom I may have drawn into sin, by my example and encouragement, I leave to the world, this my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am preparing to be judged ; that, from the bottom of my soul, I detest and abhor the whole course of my former wicked life ; that I think, I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices ; by which I have hitherto lived without hope, and without God in the world ; have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of Grace ; and that the greatest testimony of my charity to such, is to warn them in the name of God, and as they regard the welfare of their immortal souls, no more to deny his being or providence, or despise his goodness ; no more to make a mock of sin, or contemn the pure and excellent religion of our blessed Redeemer, through whose merits alone, I one of the greatest of sinners, do yet hope for mercy and forgiveness.”

During his illness he expressed his unfeigned resignation

Hell is the due of every page.

Hell be the fate, (but O indulgent Heaven,)

So vile the Muse, and yet the man forgiven.”

to the divine will; and declared that he only desired to live to evince the truth of his repentance, by the entire change in his future conduct.

The Scriptures, which had been so often the subject of his ridicule, now appeared extremely beautiful. The apparent inconsistencies, which his corrupt mind formerly magnified, vanished; as he found them to be the power of God to his salvation. He frequently requested his attendants to read the fifty third of Isaiah to him; upon which he used to descant in a very affecting paraphrase.

This nobleman, in the midst of his sickness exclaimed, "Shall the unspeakable joys of Heaven be conferred on me! O mighty sinner, *never*, but through this infinite love and satisfaction. O *never*, but by the purchase of thy blood!" I shall now die, (said he, three or four days before his dissolution,) "But O! what unspeakable glories do I see! What joys beyond thought and expression am I sensible of. I am assured of God's mercy to me, through Jesus Christ. O! how I long to die, and be with my Saviour!" He expired without a groan, in 1680, in the thirty third year of his age.

Mr. Brown, in his poem called Sunday thoughts, has thus described the death of the earl of Rochester:

"Then, with a placid smile, and gushing eyes,  
Fix'd on his Lord, a joy too big for words,  
Full of calm confidence, and hope, and peace,  
He bow'd, ador'd, and on his breast expir'd.

— Now, in the blest society of saints,  
With the thron'd class, of pardon'd penitents,  
(His brother miscreant who on 'Calvary nail'd,  
Died near his God, and sister Magdalen)

The victor sings the Lamb's triumphant song.

—Leaving his impious life, his godly death,  
 A monument, in every age to stand,  
 For guiltiest sinner, of redeeming power.”

*Burnet's Life of Rochester.*—*Johnson's Lives of the Poets.*—*Power of Religion.*—*Parsons' Sermon on the death of Rochester.*

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### DR. NEHEMIAH GREW.

NEHEMIAH GREW, a learned English writer and physician, was born at Coventry ; his father, a celebrated non-conformist clergyman, was settled at St. Michael's parish in that city. After educating his son in his own principles, he sent him to complete his studies in one of the foreign universities, where he took the degree of doctor of physic, and his merit soon procured him extensive practice.

In the year 1672, he came to London, and was chosen Fellow of the Royal Society ; a few years after, he was chosen their secretary, and rendered himself eminently useful by his virtues and talents. In 1680, he was admitted an honorary Fellow of the College of physicians in London. He was the author of several valuable works ; particularly, “ The Anatomy of Plants,” folio, illustrated with eighty three very curious engravings. All his writings are calculated to promote learning and piety.

His last production is entitled, “ A Discourse of the Universe, &c.” chiefly written to demonstrate the truth and excellence of the Bible. The author shews in this work, that “ religion, so far from being inconsistent with,

is the highest point and perfection of philosophy." He died suddenly, on the 25th of March 1711.

The character of Dr. Grew is sufficiently exhibited in his writings : for they breathe a spirit of sincere piety, and clearly evince, that his object was to encourage and recommend religion, and render his knowledge subservient to the glory of God, and the good of mankind.

*British Biography.*

### JAMES BONNEL, Esq.

JAMES BONNEL, was born at Geneva, in 1653, where his father then resided, as a merchant. At the age of fourteen, he was sent to a philosophical school, in Oxfordshire ; and afterwards to Catherine Hall, Cambridge. After his education at the university was completed, he travelled to Holland and Flanders, as private tutor to a gentleman's sons ; and in 1684, went to Ireland as accountant general, in right of a patent granted to his deceased father. He behaved in so obliging a manner, in the discharge of this office, as to acquire the esteem of the government, and the affectionate regard of all who were honoured with his intimacy. During the reign of James II. he neither deserted his employment, nor complied with the arbitrary measures of the court. His continuance in office was highly advantageous to the protestant interest in Ireland ; for whatever he received out of his place, he literally distributed among the poor, distressed protestants ; he embraced every opportunity to relieve the injured ; and boldly advocated their cause, before

those who were in power. He lived to see the revolution in England, which event afforded him the greatest satisfaction.

Mr. Bonnel had a very early sense of religion, which led him to study the Practice of Piety, at eleven years old, and to form his devotions on the plan, which is there prescribed.

The influence of religious principles appeared conspicuous in the whole course of this excellent man's life. His charity was so great, that he gave the eighth part of his yearly income to the poor. He was a pattern to all, for humility, meekness and contempt of the world. One of his intimate acquaintance declared, "That he never knew him do a thing, or utter a word, that he would have wished undone, or unsaid, in the last moments of his existence."

Mr. Bonnel was distinguished for his ability and extensive information, as well as for the excellence of his moral and religious character. He was master both of the ornamental and the necessary parts of learning. He had a perfect acquaintance with the Greek and Roman authors. In philosophy and oratory, he exceeded most of his contemporaries at the university; and had applied himself with success to mathematics and music.

This pious man published a number of meditations and prayers, which are inserted in his life; and altered and improved a Harmony of the Gospels, written by another hand.

In the year 1699, he was seized with a malignant fever, of which he died, comfortably depending on his Redeemer's merits. A neat marble monument was, by his request, erected to his memory.

*Biographia Britannica, Vol. V.—Defence of Experimental Religion, Vol. II.*

*DR. BERNARD NIEUWENTYT.*

BERNARD NIEUWENTYT, an eminent Dutch philosopher and mathematician, was born August 10, 1654, at Westgraafdyk, in North Holland, of which place his father was minister. He discovered a taste for learning in his infancy; and in particular, applied himself early to logic. Hence he proceeded to the mathematics, in which he made great proficiency; but his application to that branch of learning did not deter him from studying both physic and law. He succeeded in all these sciences, and became a good philosopher, a great mathematician, a celebrated physician, and an able and just magistrate.

Though naturally of a grave and serious disposition, his engaging manner conciliated the affection of those, with whom he conversed. Hence he acquired great esteem and credit, in the council of the town of Pomevend, where he resided; and also in the states of that province, who respected him more highly on account of his never engaging in any cabals or factions to secure their good opinion. He was more attentive to cultivate the sciences than eager to obtain the honours of the government; contenting himself with being counsellor and burgomaster of the town, without seeking any other posts, which might interfere with his literary pursuits, died in 1730, leaving an excellent moral and religious character.

Dr. Nieuwentyt evinced his firm belief in christianity, by a publication entitled, "The Religious Philosopher, or the Right Use of contemplating the Works of the Creator, for the conviction of Atheists and Infidels."\* He

\* Dr. Nieuwentyt was the author of several other publications written in the Dutch language.



declares in his preface, “ that the design of writing these contemplations is, to convince atheists of the wisdom, power, and goodness of God, the maker and ruler of all things ; and infidels, (who acknowledge a God, but reject the authority of divine revelation,) that the Scriptures are of more than human original ; and in this way, to represent to both of them the right use of the contemplation of the world ; and by turning their thoughts to the knowledge of nature, to lead them on to the true notions of the Deity.”

*General Biographical Dictionary, Vol. XI.—Nieuwentyt's Religious Philosopher.*

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### HENRY W. LUDOLPH, Esq.

HENRY WILLIAM LUDOLPH, a learned traveller, was a native of Enfurt, in Germany, and born in 1655. He was son to George Henry Ludolph, a counsellor of that city, and nephew to the famous Job Ludolph, who had some share in the care of his education, and the regulation of his studies. He thus became qualified for the post he afterwards enjoyed, of secretary to Mr. Lente, envoy from Christian V. king of Denmark, to the court of Great Britain. This gentleman, for his faithfulness and ability, recommended him afterwards to Prince George of Denmark, consort to Queen Anna, and in 1680, he was appointed his secretary.

This office he enjoyed several years, till he was seized with a violent distemper, which incapacitated him for it. On this account he was discharged, with the allowance of a handsome pension.



During his illness, his mind was strongly impressed with a sense of divine things, which became permanent and influential : hence at his recovery, he formed the grand project of spreading the gospel in the East. In 1693, he set out for Russia, and a few years afterwards, visited Smyrna, Constantinople, Jerusalem, Cairo, Alexandria, &c. He returned in 1700 ; and after making every possible inquiry, into the state of religious knowledge in the East, and attentively considering the best methods of improving it, he gave his ideas on these subjects to the society for promoting christian knowledge.

The deplorable state of christianity in the countries, through which he travelled, induced him in 1703, to publish the New Testament, in vulgar Greek, and to make a charitable present of it to the Greek church. He frequently expressed his earnest wishes, that the protestant powers in Europe would settle a college at Jerusalem, and in some degree imitate the ardent zeal of the Roman catholics, who spare no expence nor labour, to convert others to their religion. He desired also, that such men as were designed to live in that college, might be acquainted with the vulgar Greek, Arabic, and Turkish languages ; and might, by universal love and charity, be qualified to spread genuine christianity ; “ for many,” said he, “ propagate their own particular systems; and take this to be the gospel of Christ.”

During the remainder of this excellent man's life, both his time and property, were liberally devoted to pious and charitable purposes. He died Jan. 25, 1710, aged fifty four.

He published several works on religious subjects, partic-

ularly, "Considerations on the Interest of the Church Universal," "A proposal, for promoting the cause of Religion, in the Churches of the Levant," and "Reflections on the present state of the Christian Church."

*Biographical Dictionary, Vol. X.—Experimental Religion, Vol. II.*

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### ROBERT NELSON, Esq.

ROBERT NELSON, Esq. a learned and pious English gentleman, was born at London 1656. His father dying when he was but two years old, he was committed to the care of his mother, and her brother, who was appointed his guardian. He was first sent to St. Paul's school in London; but the principal part of his education was under a private tutor at his mother's house, from whence he was removed to Trinity College, in Cambridge, and admitted a fellow commoner.

In 1680, he was chosen a fellow of the Royal Society. The same year, he set out on his travels; when he arrived at Rome he formed an acquaintance with lady Theophila Lucy, a woman of fine sense and understanding, whom he married after his return to England, in 1682.

Mr. Nelson was treated with the greatest distinction in all the foreign courts which he visited; nor was he less esteemed in England, his acquaintance being generally among such, as were most remarkable for piety and learning.

He engaged with energy and zeal, in every public scheme for the honour and interest, as well as for the spreading of the faith, and promoting the practice of true

christianity, both at home and abroad, several proposals for building, repairing, and endowing charity schools, particularly. At his death, he left his whole estate to pious and charitable uses.

Mr. Nelson's conduct was exemplary in every situation in life. His zeal to promote the cause of religion, induced him to publish many books of a pious tendency, particularly his "Companion for the festivals and fasts of the church of England." "The Whole Duty of a Christian." "Life of Bishop Bull." "An Address to persons of Quality and Estate." "Letter on Church Government," &c.

In the introduction to his companion for fasts and festivals, it is observed, that "whoever reads this book, will find it no small addition to the pleasure and advantage he shall derive from it, to consider that it is the work of a fine gentleman, and one who never entered into holy orders, because this will shew what injustice those do the christian religion, who represent it as a morose, narrow spirited institution, fit only to be practised by hermits and recluses.

"Mr. Nelson's external qualifications of a comely person, a genteel deportment, and a handsome fortune were so far from being inconsistent with that genuine spirit of piety, which he always exhibited, that they were no small ornaments to it. These endowments seemed to make his virtue more amiable and captivating; whilst his virtue made those endowments, which by themselves are unworthy to be esteemed, appear as real accomplishments."

In his last illness, Mr. Nelson professed a firm affiance in the mercies of God through Jesus Christ, and a full

assurance of hope in the divine promises, by which he was enabled to die in peace and comfort. He resigned his life, in 1714, aged fifty nine, and was interred in Lamb's Conduit Fields, where a monument is erected to his memory.

*Biographical Dictionary, Vol. II.—Experimental Religion, Vol. II.*

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### DR. PHILIP HECQUET.

PHILIP HECQUET, a French physician of singular merit and skill, was born at Abbeville, in 1661, and practised first in that city, then at Port Royal, and lastly at Paris. He was attached to the most simple mode of life ; and so truly devout, that it is said, he never prescribed in doubtful cases, without having a previous recourse to prayer. In 1728, he retired to a convent of Carmelites in Paris, where he continued accessible only to the poor, to whom he was a friend, a comforter, and a father. He died at the age of seventy six.

This illustrious physician published many professional works of much estimation. His life has been written at large by M. le Fevre de St. Marc, and is no less edifying to christians than instructive to medical students ; and clearly evinces his veneration for revealed religion.

*Biographical Dictionary, Vol. VIII.*

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### CHARLES ROLLIN.

CHARLES ROLLIN, a Frenchman famous for his eloquence and skill in the Belles Lettres, was born at Paris,

Jan. 30th, 1661. He early discovered a peculiar turn for literature, and his natural genius had all the advantages of a liberal education. He distinguished himself at the university by his abilities and application, and easily obtained the first rank among his fellow students. He studied rhetoric in the college of Pleffis, under Mr. Herfan, who took him for his assistant in 1683, and in 1687, gave up the chair to him. The succeeding year Herfan, with the king's approbation, resigned the professorship of eloquence, in the royal college, to his beloved pupil Rollin. No man ever exercised the functions of this office with greater applause. He often made Latin orations to celebrate the memorable events of the times, and frequently accompanied them with poems, which were universally read and admired.

In 1694, he was chosen rector of the university, and continued in that office two years, which was then considered as a great mark of distinction. He made many very useful regulations in the university; and particularly revived the study of the Greek language, which was then much neglected. A large number of persons who did honour to the church, the state, and the army, were educated under his direction.

After Rollin was removed from this office, he applied himself assiduously to study; and being so happy as to enjoy retirement, books, and a decent competence, he found leisure to compose his treatise "upon the manner of studying and teaching the Belles Lettres." This work was published in two volumes, in 1726, and two more in 1728, 8vo. This performance has been justly applauded, for the spirit of piety, which appears to have animated the author.

Encouraged by the great success of this work, he undertook another of equal use and entertainment, viz. "The Ancient History of the Egyptians, Carthaginians, Babylonians, Medes and Persians, Macedonians and Greeks," which he finished in thirteen volumes, 8vo. and published between 1730 and 1738. Whilst the last volume of his "Ancient History" was printing, he published the first of his "Roman History," which he lived to carry on through the eighth and part of the ninth volume. Mr. Crevier, his worthy pupil, continued the History and completed it, on his original plan, in sixteen volumes 8vo. All the works of Rollin have met with universal approbation; and been translated into several languages.

This excellent man died Sept. 14, 1741, in the eightieth year of his age.

Rollin's character, has been thus summed up. "He was a man of an admirable composition; very ingenious, consummate in polite learning, of rigid morals and great piety."

"We find in his works generous and exalted sentiments, a zeal for the good of society, a love of virtue, a veneration for Providence; and in short every thing, though on profane subjects, sanctified with a spirit truly religious."

This celebrated author was a firm believer in the truth of divine revelation; and whilst he exemplified the excellence of religion in his life and conversation, he endeavoured by his writings to inculcate upon others the belief and practice of christianity.

He even rendered his historical researches subservient to this important purpose, by making excellent and striking



observations on sacred history, which he introduces in the following manner :

“ Sacred history is very different from all other history whatever. The last contains only human facts and temporal events ; and often full of uncertainty and contradiction. But the other is the history of God himself, the Supreme Being ; the history of his omnipotence, his infinite wisdom, his universal providence, his holiness, his justice, his mercy and all his other attributes set forth under a thousand forms, and displayed by abundance of wonderful effects.

“ The book which contains all these wonders is the most ancient book in the world ; and the only one before the coming of the Messiah, in which God has shewn us, in a clear and certain manner, what he is, what we are, and for what ends designed.”

*General Biographical History, Vol. XIII.*

*Rollin's Belles Lettres.*

### WILLIAM MELMOTH, Esq.

WILLIAM MELMOTH, a learned and worthy barrister of Lincoln's Inn, was born in 1666. He soon became eminent in his profession, and was in conjunction with Mr. Peere Williams, the publisher of Vernon's Reports, under an order of the court of chancery. But the performance for which he justly deserves to be held in perpetual remembrance is, “The Great Importance of a Religious Life.” Seventy five thousand copies of this work sold in a period of less than twenty five years. He asserts in



the preface that, “ the design of his labour is to check the rage for sensual pleasure ; and awaken in the minds of unthinking men a serious sense of religion.”

The following concise account of Mr. Melmoth’s character, drawn by his son, \* is prefixed to this publication.

It may add weight perhaps to the reflections contained in the following pages, to inform the reader that the author’s life was one uniform exemplar of those precepts which, with so generous a zeal, and such an elegant and affecting simplicity of style, he endeavours to recommend to general practice. He left others to contend for modes of faith, and enflame themselves and the world with endless controversy : it was the wiser purpose of his more ennobled mind to act up to those clear rules of conduct, which revelation has graciously prescribed. He possessed by temper, every moral virtue ; by religion, every christian grace. He had an humanity, that melted at every distress ; a charity, which not only thought no evil, but suspected none. He exercised his profession, with a skill and integrity which nothing could equal, but the disinterested motive that animated his labours, or the amiable modesty, which accompanied all his virtues. He employed his industry, not to gratify his own desires ; for no man indulged himself less ; not to accumulate useless wealth ; for no man more disdained so unworthy a pursuit. It was for the decent advancement of his family ; for the generous assistance of his friends, for the ready relief of the indigent. How often did he exert his distinguished abilities, yet refuse the reward of them, in defence of the widow, the father-

\* The translator of Cicero and Pliny, and an elegant and distinguished writer.

less, and him that had none to help ! In a word, few have ever passed a more useful, nor any one a more blameless life ; and his whole time was employed either in doing good, or in meditating it. He died on the 6th of April, 1743, and lies buried under the cloister of Lincoln's Inn Chapel."

*Biographical Dictionary, Vol. X.*

### DR. HERMAN BOERHAAVE.

HERMAN BOERHAAVE, one of the greatest physicians, as well as the best of men, was born December 31st, 1668, at Veerhout, a small village in Holland, near Leyden. His father, who was himself a clergyman, intended his son for divinity, and with this view taught him the rudiments of learning. In 1682, he was sent to the public school at Leyden ; and at the conclusion of the year was admitted into the highest class, whence it is customary after six months, to be removed to the university. At this juncture his father died, and left a numerous family with a very slender provision. The perplexities Boerhaave had to encounter in early life multiplied, and at the age of sixteen, he found himself without parents, protection, advice, or fortune. Notwithstanding these disadvantages, he was admitted to the university, where he was particularly noticed by a friend of his father, one of the professors of divinity, who procured him the patronage of the burgo-master of Leyden. Thus encouraged, he assiduously applied himself to study, and made an uncommon proficiency in the various branches of science. In 1690, he took a degree in philosophy. In his thesis on this occasion,

with great strength of argument, he confuted the systems of Epicurus, Hobbes, and Spinoza, and equally raised the character of his piety and erudition.

After having laid a solid foundation in all other parts of learning he proceeded to divinity, under the professors Trigland and Spanheim ; the first of whom gave lectures on Hebrew antiquities ; the second, on ecclesiastical history. Above all, he diligently applied himself to the study of the scriptures, which he first read in their original language, and when difficulties occurred, consulted the interpretation of the most ancient fathers, whom he read in order of time, beginning with Clemens Romanus. But as the study of nature also engaged his attention, he perused the best medical writers, and at length determined to take his degree in physic, previously to his entering upon the duties of the ministry. He proposed when he had made himself master of the whole art of medicine, and obtained the honour of a degree in that science, to petition regularly for a license to preach, and engage in the cure of souls ; and intended in his theological exercises to discuss this question, “ Why so many were formerly converted to christianity by illiterate persons ; and so few at present, by men of learning.” But finding a formidable opposition\* raised against his design of assuming the character of

\* This opposition was raised by the following incident : In a passage boat where Boerhaave happened to be, some dispute was accidentally started about the doctrine of Spinoza, as subversive of all religion ; and one of the passengers who exerted himself most, opposing to this philosopher's pretended mathematical demonstrations only the loud invectives of a blind zeal, Boerhaave asked him calmly, “ when-

a divine, he relinquished the idea and applied himself to his medical studies, with new ardour and alacrity.

This illustrious person, whose name afterwards spread throughout the world, and who left at his death above £200,000, could at this time barely gain a subsistence by his labours, and was obliged to teach the mathematics to obtain necessaries.

Boerhaave began the practice of physic in 1693, and his merit being at length discovered, many powerful friends patronized him, and procured him three valuable employments. The first was professor of medicine in the university of Leyden; the second that of professor of chemistry, and the third that of professor of botany. The Academy of Sciences at Paris, and the Royal Society of London, elected him a member of their respective bodies. The city of Leyden became in his time the school of Europe for the sciences, as well as medicine and botany. All the princes of Europe committed pupils to his care, who found in this skilful professor not only an indefatigable teacher, but even a tender father, encouraging them in their labours, consoling them in their afflictions, and relieving them in their wants. When Peter the Great went to Holland, in 1715, to instruct himself in maritime affairs, he also attended Boerhaave to receive his lessons.

er he had ever read the works of the author he decried." The orator was at once struck dumb, and fired with silent resentment. Another passenger whispered the person next him to learn Boerhaave's name, and took it down in his pocket book; and as soon as he arrived at Leyden, reported every where, that Boerhaave was become a Spinofist.

His reputation was spread as far as China. A Mandarin wrote to him with this inscription, "To the illustrious Boerhaave, physician in Europe," which came regularly to him. The city of Leyden raised a monument to the salutary genius of Boerhaave. It consists of an urn upon a pedestal of black marble; six heads, four of which represent the four ages of life; and two, the sciences in which this great man excelled, from a group issuing between the urn and its supporters. The capital of the basis is decorated with a drapery of white marble, in which the artist has given the different emblems of disorders and their remedies. Above, upon the surface of the pedestal, is the medallion of Boerhaave, at the extremity of the frame a ribband displays his favorite motto,

" TRUTH UNARRAYED."

This eminent man united to an uncommon genius and extraordinary talents, those qualities of the heart, which rendered them so valuable to society. He made a decent, simple and venerable appearance, particularly when age had changed the colour of his hair. The activity of his mind sparkled in his eyes. He was an eloquent orator, and declaimed with dignity and grace. He taught very methodically and with great precision; and his auditors always regretted that his discourses were so soon finished. He would sometimes give them a lively turn with railery; but his railery was refined and ingenuous; and it enlivened the subject of which he treated, without any thing severe or satirical. A declared foe to all excess, he considered decent mirth as the salt of life; he was always cheerful, and desirous of promoting every valuable end of conversation; communicative yet modest, zealous though dispa-



fionate in contending for the truth ; in friendship sincere, constant and affectionate ; in fine he was good in every situation and relation in life ; and it may be affirmed, that no man in so private a station ever attracted more universal esteem.

Surprising accounts have been given of the wonderful penetration and sagacity, which Boerhaave exhibited in the healing art. Yet this great master of medical knowledge, was so far from a presumptuous confidence in his own abilities, or from being made arrogant by his riches, that he was condescending to all, and remarkably diligent in his profession ; and he often used to say that “the life of a patient, if trifled with or neglected, would one day be required at the hand of the physician.” He always called the poor his best patients, “for God, said he, is their paymaster.”

This great man was an eminent example of temperance, fortitude, humility, and devotion. His piety, with a religious sense of his dependence upon God, was the basis of all his virtues, and the principle of his whole conduct. He was too sensible of his own weakness to ascribe any thing to himself, or to conceive he could conquer his own passions or withstand temptation by his own natural powers. He attributed every good thought and every laudable action to the father of goodness. When he heard of any criminal condemned to die, he used to say, “who can tell whether this man is not better than I ; or if I am better, it is not to be ascribed to myself, but to the goodness of God.”

Boerhaave married, in 1710, the only daughter of the burgomaster of Leyden.



The charity and benevolence of this illustrious physician were derived from a supreme regard for religion. It was his daily practice through his whole life, as soon as he arose in the morning, which was generally very early, to retire for an hour to private prayer and meditation on some parts of the Scriptures. He often told his friends when they asked him "how it was possible for him to go through so much fatigue," that "it was this which gave him spirit and vigour in the business of the day." This he recommended for the best rule he could give, "for nothing he said would conduce more to the health of the body than tranquillity of mind; and that he knew nothing which could support himself or his fellow creatures, amidst the various distresses of life, but a well grounded confidence in the Supreme Being, upon the principles of christianity."

Dr. Boerhaave made the excellence of the christian religion the frequent subject of his conversation; and asserted, on all proper occasions, the divine authority and sacred efficacy of the Scriptures. A strict obedience to the doctrine, and a diligent imitation of the example of our blessed Saviour, he often declared to be the foundation of true happiness. He recommended to his friends a careful observation of the precept of Moses concerning the love of God and man. He worshipped the Deity as he is in himself, without attempting to inquire into his nature; and desired to form his ideas of God, only from what he had revealed of himself in his word. There he stopped, lest by indulging his own speculations he should form a Deity from his imagination, and sin by falling down before him. He paid an absolute submission to the will of God, without endeavouring to dis-

cover the reason of his determination ; and this he accounted the first and most inviolable duty of a christian.

The literary, moral, and religious excellence of this great man's character could not exempt him from enemies ; but he never regarded calumny nor detraction. He used to say " that the surest remedy against scandal, is to live it down, by perseverance in well doing, and by praying to God, that he would cure the distempered minds of those who traduce or injure us." Being asked by one of his friends, who had often admired his patience under great provocations, by what means he had so entirely suppressed his impetuous and ungovernable passion of anger ; he answered with the utmost frankness and sincerity, " that he was naturally full of resentment ; but that he had by daily prayer and meditation at length attained to this command over his passions."

In his last illness, which was extremely lingering, painful, and afflictive, his constancy and firmness did not forsake him. He neither intermitted the necessary cares of life, nor forgot the proper preparation for death. About three weeks before his dissolution, when one of the most learned and exemplary divines attended him to his country house, the doctor desired his prayers, and afterwards entered upon a most remarkably judicious discourse upon the spiritual and immaterial nature of the soul ; and this he illustrated with wonderful perspicuity, by a description of the effects that the infirmities of the body had upon his faculties, which yet they did not oppress nor vanquish ; but his soul was always master of itself, and always resigned to the pleasure of its maker ; and then he added, " he who loves God ought to think nothing desirable, but

what is most pleasing to the supreme goodnefs." These his sentiments were realized by his conduct at this trying period. As death approached nearer, he was so far from terrour or confusion, that he seemed less sensible of pain and more cheerful. He died on the 25th of September, 1738, in the seventieth year of his age; much honoured and lamented. His funeral oration was spoken in Latin, before the university of Leyden, to a very numerous audience. His works were published in 1779, in five quarto volumes.

*Johnson's Works, Vol. IV.—Encyclopedia, Vol. III.—  
Hutchinson's Biographia Medica, Vol. I.*

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### SIR PETER KING.

PETER KING, chancellor of England, and famous for his ecclesiastical learning, as well as his knowledge in the law, was born in 1669, at Exeter in Devonshire. His father, who was a respectable grocer in that city, had determined to bring him up in his own trade. However, as his son's inclination was strongly bent to learning, he expended all the money he could spare in books, and devoted every moment of his leisure hours to study; and by this method became an excellent scholar before the public was apprized of his improvement. His acquaintance with Mr. Locke, who was his uncle by his mother's side, was very advantageous to him. That gentleman being greatly surpris'd and pleas'd with the prodigious advances his nephew had made in literature, advis'd him to go and perfect himself at Leyden; and it is said to have been by his advice that Mr. King afterwards enter'd himself a student

in the Inner Temple, and applied himself to the law, in which profession his great parts and indefatigable industry soon rendered him famous.

In the mean time, he gave a proof of uncommon learning, by publishing in 1691, when only twenty two years old, the first part of a work entitled, "An Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church that flourished within the first three hundred years after Christ, faithfully collected out of the extant writings of those ages." This was written with a view to promote the scheme of a comprehension with the dissenters : and the author has abundantly shewn that spirit of peace, unity, and moderation, which he recommends in a very powerful manner to all the parties concerned. He afterwards published the second part of the Inquiry into the Constitutions, &c. In 1702, he gave the world the "History of the Apostle's creed," with critical observations on its several articles.

Mr. King had not been many years at the Temple when he had acquired as high a reputation for his knowledge in law, as he had before for his knowledge in divinity ; so that in 1699, he obtained a seat in the house of commons, which was continued to him, not only in the ensuing, which was the last parliament of King William, but in the five succeeding parliaments of Queen Anne.

In a few years his abilities as a lawyer procured him the highest honours. July 1708, he was chosen recorder of London ; and knighted by the queen, September following. Upon the accession of George I. he was appointed lord chief justice of the court of common pleas, and soon after sworn of the privy council. He was created a peer

in 1725, by the title of Lord King, Baron of Oakham in Surrey ; and the grand seal was delivered to him the first of June following. He took extraordinary pains in the discharge of his office, which, impairing his constitution by degrees, brought him at last into a paralytic disorder, of which he died July 22, 1734. The motto under his coat of arms is, " Labor ipse Voluptas," which was thought to be chosen by him with great propriety, as being the characteristic of his nature, although he possessed very uncommon abilities.

He appears from his life and writings to have entertained the highest veneration for the christian religion ; and to have been distinguished for virtue and piety, as well as for the variety and extent of his information.

*General Biographical Dictionary, Vol. IX.*

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### JOSEPH ADDISON, Esq.

JOSEPH ADDISON was born May 1st, 1672, at Milton in Wiltshire, England, where his father Dr. Lancelot Addison was rector. His domestic education, from the character of his father, may be reasonably supposed to have given him strong impressions of piety.

He was entered into Queen College, 1689, where he assiduously applied himself to classical learning, and first acquired fame by his Latin compositions. He was very ardently solicited, while at the university, to enter into holy orders, and once appeared resolved to make divinity his profession ; but his great modesty inclining him to doubt his abilities, he receded from this choice.

After Addison left the university, he received an annual pension, which enabled him to make a tour of the different countries of Europe. He returned to England in 1702, and published his travels. He soon acquired distinguished fame as an author ; his poems have been admired for their elegance ; his prose has been considered as the model of the middle style, not formal or grave, not groveling on light occasions ; pure without scrupulosity, and exact without apparent elaboration ; always agreeable, and always easy, without glowing words or pointed sentences.

In early life he contracted an intimate friendship with Sir Richard Steele ; and when that gentleman commenced the *Tatler*, voluntarily lent his assistance. After the *Tatler* was completed, in concert with Steele, he published the *Spectator*, a series of essays of a similar kind ; but written upon a more regular plan, and published daily. The papers which Addison wrote were particularly applauded.

It has been observed, that before the *Tatler* and *Spectator*, "if the writers for the theatre are excepted, England had no masters of common life. No writers had yet undertaken to reform either the savageness of neglect, or the impertinence of civility ; to shew when to speak or to be silent ; how to refuse or how to comply. We had many books to teach us our more important duties, and to settle our opinions in philosophy or politics ; but a judge of propriety was yet wanting. Addison was admirably qualified for this office. He had conversed with many different classes of men. He had read with critical eyes the important volume of human life, and knew the heart of man, from the depths of stratagem to the surface of affectation."



In the year 1713, another daily paper called the Guardian, was published by Steele, to which Addison gave great assistance. He also published his admired Tragedy of Cato; the "Whig Examiner," and other pieces on political subjects.

In 1716, he married the Countess Dowager of Warwick. The year after, he was made secretary of state; but it is generally allowed, he was not well calculated for that station; being no orator, he could not harangue in the house of commons in defence of the government. He soon relinquished this office, and obtained a pension of £1500 per annum. He now returned to his vocation, and began to plan literary occupations for his future life.

Addison gave abundant proofs of his belief of christianity, which he always mentions with veneration in all his writings. After he relinquished his office, he engaged in a noble work, "A Defence of the Christian Religion," of which part was published after his death; and he designed to have made a new poetical version of the Psalms.

The practice of this excellent man was agreeable to his profession; amidst that storm of faction in which most of his life was passed, though his station made him conspicuous, and his activity rendered him formidable, the character given him by his friends was never contradicted by his enemies: of those with whom interest or opinion united him, he had not only the esteem, but the kindness; and of others, whom the violence of opposition drove against him, though he might lose the love, he retained the reverence.

The manner of his death is the best comment on his

life ; and is thus related by Dr. Young. “ After a long and patient, but vain struggle with his mortal disorder, he dismissed his physicians, and with them all hopes of life ; but his regard for the living was as warm as in his gayest, happiest hours. The young earl of Warwick, his son in law, “ was hurried away by youthful passions,” and Addison had endeavoured in vain to reclaim him. He sent for him, when the flame of life was just glimmering in the socket—The earl came, and after a decent pause, “ Dear Sir, you sent for me I believe, and hope you have some commands ; I shall hold them most sacred.” Forcibly grasping his hand, Addison softly replied, “ *See in what peace a christian can die.*” He articulated this with difficulty. His pulse forgot to beat—He expired.”\*

Dr. Johnson observes, that “ As a teacher of wisdom Addison may be confidently followed. His religion has nothing in it enthusiastic or superstitious ; he appears neither weakly credulous nor wantonly sceptical ; his morality is neither dangerously lax nor impracticably rigid. All the enchantment of fancy, and all the cogency of argument are employed to recommend to the reader his real interest, the care of pleasing the author of his being. Truth is shewn sometimes in the phantom of a vision ; sometimes appears half veiled in an allegory ; sometimes attracts regard in the robes of fancy, and sometimes steps forth in the confidence of reason. She wears a thousand dresses, and in all is pleasing.”

It is remarked by Mr. Tickel, that “ he employed wit on the side of virtue and religion.” He not only made the proper use of wit himself, but taught it to others ; and from his time it has been generally subservient to the cause of rea-

\* June 17, 1719.

son and of truth. He has dissipated the prejudice that had long connected gaiety with vice, and easiness of manners with laxity of principles. He has restored virtue to its dignity, and taught innocence not to be ashamed. This is an elevation of literary character above all Greek, above all Roman fame. No greater felicity can genius attain, than that of having purified intellectual pleasure, separated mirth from indecency, and wit from licentiousness; of having taught a succession of writers to bring elegance and gaiety to the side of goodness; and if I may use expressions yet more awful, of having turned many to righteousness."

*Biographia Britannica, Vol. I.—Johnson's Lives of the Poets.—Young's Works.*

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### L O R D B A R R I N G T O N .

JOHN SHUTE, a learned and ingenious author, was descended from worthy ancestors, who were distinguished for their zeal in the cause of liberty. He was born in 1678; and early exhibited an extraordinary genius, which was improved by a pious and liberal education. Having completed his academical exercises at Utrecht, he returned to England, and studied law at the Inner Temple. At the age of twenty four, he was applied to by Queen Anne's whig ministry to engage the presbyterians in Scotland to favour the important measure then in agitation, of a union of the two kingdoms. His successful execution of this arduous employment was rewarded by the place of commissioner of the customs in 1708. Several other honourable

and profitable employments were offered him, which he declined to accept.

His happy talent in conversation rendered him extremely agreeable to persons of taste and information. He was highly esteemed by Mr. Locke, Newton, and other eminent men ; and was adopted by two gentlemen of large estate and distinguished worth ; from the latter of whom, Francis Barrington, Esq. he took the name of Barrington, and was created a peer of Ireland by George I. From a just persuasion of his inflexible attachment to the civil and religious liberties of his country, he was chosen a member of parliament ; and zealously laboured for the extension of liberty and rational religion.

Lord Barrington generally attended divine worship, and received the sacrament with the dissenters. The interests of virtue and piety were ever near his heart, and the contemplations which afforded him the highest pleasure were of the Supreme Being, his moral government, particular providence, and dispensations to mankind. After his retirement from public employments, he devoted his time to the study of the sacred oracles. He died at his seat in Berkshire, after a short illness, December 4, 1734, in the sixty sixth year of his age.

This excellent man evinced by his writings, that he had studied the Scriptures with great attention. In 1725, he published in two volumes, his *Miscellanea Sacra* ;\* or a new method of considering so much of the history of the Apof-

\* His son, Dr. Shute Barrington, bishop of Salisbury, in 1776, re-published his father's *Miscellanea Sacra*, in three volumes, with many illustrations and improvements.

cles, as is contained in the Scripture; in an abstract of their history, an abridgement of that abstract, and four critical essays. In this work the author has traced the methods taken by the apostles and first preachers of the gospel for spreading christianity, and explained the several gifts of the spirit, by which they were enabled to discharge their office. These he improved into an argument for the truth of the christian religion; which is said to have staggered the infidelity of Mr. Anthony Collins. In 1725, he published "An Essay on the several Dispensations of God to mankind, in the order in which they lie in the Bible; or a short system of the Religion of Nature and Scripture, &c." In 1731, he gave the world a Discourse of Natural and Revealed Religion, and the relation they bear to each other.

It has been observed, that "as a writer in theology he had great merit, and contributed much to the diffusing of that spirit of free scriptural criticism, which has since been adopted among all denominations of christians. As his attention was chiefly directed to the study of divinity, he had a strong sense of the importance of free inquiry on religious subjects."

Lord Barrington not only defended the truth of christianity by his writings; but earnestly endeavoured to conform his life to its precepts. His conjugal friendship and affection were inviolable and manly; he was a tender parent, and particularly attentive to the religious education of his children; he was a zealous friend; and exhibited the christian spirit of forgiving injuries; in short, he was a strict observer of the laws of God and his country; a shining example of sobriety, regularity, and justice; a terrour to evil doers; a most beneficent pattern of afflict-

ed virtue, and an able advocate for the just and natural rights of mankind ; religious without enthusiasm, zealous without bigotry, and learned without pedantry. The excellence of his life, and his vindication of divine Revelation unite to render his name immortal.

*General Biographical Dictionary, Vol. II.—European Magazine, for 1790 and 1791.*

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### LORD PRESIDENT FORBES.

DUNCAN FORBES, an eminent Scottish lawyer, was born at Culloden, in the county of Inverness, in the year 1685, and educated in the university of Edinburgh, whence he removed to Utrecht, and afterwards to Paris, where he studied the civil law. He returned in 1710, to Scotland, and was called to the bar in the court of session. His abilities as an advocate were soon noticed, and he obtained great practice. In 1717, he was appointed solicitor general of Scotland. In 1722, he was returned member for the county of Inverness ; and in 1725, was promoted to the dignity of lord advocate. He was farther advanced in 1742, to be lord president of the court of session, in which high station he acted with such integrity, that he was esteemed and honoured by his country. During the rebellion in 1745, and 6, he used the utmost of his power to oppose the pretender, and mortgaged his estate to support the government. With great reason he applied to the ministry for a repayment of those expences which he had incurred by his loyalty, and their refusal is said to have operated so strongly upon his mind, as to



produce a fever, of which he died in 1747, at the age of sixty two.

His writings are chiefly on theological subjects, without any reference to his profession. He published "Thoughts on Religion;" "A Letter to a Bishop;" and "Reflections on Incredulity," in two volumes.

This great man has observed, that "Nothing can give us such a detestation of sin, and such a sense of the goodness of God, and of our obligations to holiness, as a right understanding and firm belief of the christian religion."

*Biographical Dictionary, Vol. VI.—  
Power of Religion.*

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COL. JAMES GARDNER.

In the life of Colonel Gardner we see a distinguished officer, who, being reclaimed from early impiety by a memorable interposition of divine grace, exhibited in his life and conversation a striking proof of the importance of religion to the military character. It adds real dignity, and inspires the noblest magnanimity and courage. This christian hero was a zealous advocate for the truth of revealed religion, which induced the compiler to insert the following sketch in this collection.

JAMES GARDNER, the son of Captain Patrick Gardner, was born at Carriden, in Linlithgowshire, on the 10th of January, 1687. His father died when he was very young, and the care of his education devolved upon his mother, who instructed him with great tenderness and affection in

the principles of christianity. In the mean time the cultivation of his mind was not neglected ; he was sent to the school in Linlithgow, where he made a very considerable progress in the languages, but his situation prevented him from continuing those studies.

He discovered an inclination for a military life even in his childhood ; and very early served as a cadet. At fourteen years old he bore an ensign's commission in a Scotch regiment in the Dutch service ; in which he continued till the year 1702, when he was made an ensign by Queen Anne. In the nineteenth year of his age, he was dangerously wounded in the battle of Ramillies, and taken prisoner by the French. His liberty being at length regained by the exchange of prisoners, and his health restored, he for several years pursued a course of vicious indulgencies ; yet notwithstanding the immorality of his conduct, he approved himself so well in his military character, as to obtain frequent promotions. He enjoyed the favour of the earl of Stair, and was made his aide de camp. Upon his lordships being sent abassadour to the court of France, Captain Gardner accompanied him ; and continued, with small interruption, in Paris for several years. This period was the gayest, and probably the most criminal part of his life. He was now in the bloom of youth, blessed with a strong constitution, endowed with fine personal accomplishments, and surrounded with a large circle of dissipated companions ; yet the reproaches of his conscience embittered all his enjoyments. Hence when some of his dissolute companions were once congratulating him on his distinguished felicity, a dog happening at that time to enter the room, he could not forbear

groaning inwardly, and saying to himself, "O that I were that dog!" Upon this occasion, his friend and biographer, Dr. Doddridge, observes, "Such was then his happiness; and such perhaps is that of hundreds more, who bear themselves highest in the contempt of religion, and glory in that infamous servitude, which they affect to call liberty."

He was however never a sceptic; but retained a secret apprehension that natural and revealed religion was founded in truth. Some remaining principles of a good education had not wholly lost their effect upon his mind; hence his continual neglect of the great author of his being occasioned him, in his moments of involuntary reflection, inexpressible remorse, and he would often resolve to reform; but his resolutions were rendered abortive by the force of recent temptation.

At length he was in an astonishing manner induced to relinquish the whole line of his former conduct. In one memorable night (in July, 1719) on which the major, (which was then his rank;) had made an assignation with a married lady, he was amusing himself with a religious book, which his pious mother had without his knowledge slipped into his portmanteau, when suddenly he thought he saw a gleam of light shine on his book; and looking upward, he imagined he beheld, as it were suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory;\* and was

\* That the impression made upon his mind was in a dream, is sufficiently intimated to be the opinion of Dr. Doddridge, though the Colonel himself believed it to be a miraculous vision. Dr. Kippis,

impressed as if a voice, or something equivalent to a voice, had said to him to this effect, "O sinner, did I suffer this for thee, and are these the returns!" From this period there appeared a permanent change in his character and behaviour; and he became, and continued during the remainder of his life, a bright example of uniform virtue and piety.

He now exerted that heroic courage, which he had formerly displayed in his military capacity, in a new kind of combat; and set up his standard, upon all occasions, against principles of infidelity and practices of vice, as boldly as he ever planted his colours, when he bore them with so much honour in the field.

As a specimen of the energy with which he defended the divine authority of the Scriptures, Dr. Doddridge relates that, "a gay and fashionable lady, who had imbibed and advocated the principles of deism, challenged the major to a debate upon the subject. He opened the conversation with an attempt to prove that the apostles were not

in his *Life of Doddridge*, remarks that, "As a dream it may very rationally be accounted for, from the predisposing circumstances. He had received a strictly pious education; he had never rejected the principles, though he had departed from the practice of christianity; he often felt the anguish of his course of life; he was alone in the solemn stillness of the night; a religious book happened to be opened by him; the dreadful crime in which he was going to engage flashed upon his conscience. Falling asleep in this agitation of his spirits, a dream followed, accommodated to his waking reflections. Nor was he, on this account, the less indebted to the goodness of Divine Providence for the happy and effectual change that was produced in his disposition and conduct."

mistaken themselves, and that they could not have intended to impose upon us in the accounts they give of the great facts they attest ; with the truth of which facts, that of the christian religion is most apparently connected. And it was a great encouragement to him to find, that unaccustomed as he was to discourses of this nature, he had an unusual command of thought and expression ; so that he recollected and uttered every thing as he could have wished. The lady heard him with attention, and when he had finished, produced some of her objections, which he canvassed in such a manner, that at length she burst into tears, allowed the force of his arguments and replies, and appeared so deeply impressed with the conversation, that there is reason to believe she was deterred from ever again appearing under the character of an unbeliever or sceptic.

In the year 1724, he married Lady Frances Erskine, an amiable and pious woman, with whom he enjoyed the greatest degree of domestic happiness. A few years after this connexion, he was promoted to the rank of lieutenant colonel. His conduct as an officer was truly exemplary ; he took remarkable care to maintain good discipline ; and knew how to reconcile the tenderness of a faithful and condescending friend, with the authority of a commander. He used the most energetic exertions to suppress profaneness in the army ; and his zeal on this occasion was remarkably successful. He was also distinguished for his charity to the poor ; and for his ardent affection and steady attachment to his friends.

In 1743, he received a colonel's commission over a regiment of dragoons, which was then quartered in his own neighbourhood. When he apprehended he should soon

be called to hazard his life in the field, that heroic contempt of death, which he had often discovered in the midst of former dangers, was exhibited in his discourse with several of his intimate friends. He had often expressed his desire, "that if it were the will of God, he might have some honourable call to sacrifice his life in defence of religion and the liberties of his country;" hence, when it appeared most probable that he might be called to it immediately, he met the summons with the greatest alacrity. He valiantly fell at the head of his regiment, at the battle of Preston Pans, September 21, 1745, aged fifty six years. The remains of this christian hero were interred Sept. 24, at the parish church in Travent, where he had usually attended divine service with great solemnity.

*Doddridge's Life of Colonel Gardner.*

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### CHARLES BONNET, Esq.

CHARLES BONNET, a learned and ingenious author, was born in the year 1693. He was descended from a French family, who being compelled on account of their religious principles, to emigrate from their native country, established themselves at Geneva, in the year 1572. At a very early period, he recompensed his father's assiduity in his education, by the amiableness of his disposition, and the rapid progress he made in general literature. When he was about sixteen, he applied himself with great avidity to the study of natural history, and made many curious experiments.

In compliance with his father's desires, he applied him-



self, though with reluctance, to the study of the law ; and in the year 1743, obtained the degree of doctor of laws. The same year he was admitted a fellow of the Royal Society. He still continued attentive to natural history, and published a number of valuable works upon that subject.

In the year 1783, he was elected honorary member of the Academy of Sciences at Paris ; and of the Academy of Sciences at Berlin.

Mr. Bonnet entertained the utmost aversion to controversy ; and thought no advantages obtained by it could recompense for the want of repose. Hence he never answered remarks that were made to the prejudice of his writings, but left the decision to the public ; yet he was ever ready to acknowledge his errors, and sincerely grateful to every one who contributed to the perfection of his works.

This excellent man delighted in retirement, and every hour was devoted to the improvement of his mind. His last years were spent in the same rural situation, where he had passed the greatest part of his early life. Yet notwithstanding the pursuit of literature was his supreme delight, he never refused to suspend his studies when the good of his country appeared to demand his services.

In 1758, he was chosen member of the grand council in Geneva, and assisted regularly in their deliberations, till the year 1768. There he distinguished himself by his eloquence, his modesty, united with firmness, by his good sense, and penetration, in cases of difficulty, and the zeal by which he endeavoured to reclaim his fellow citizens to their antient simplicity of manners. His conduct in every situation, was consistent with his principles. He took

no pains to accumulate wealth ; but remained satisfied with a fortune equal to his moderate wants, and the exercise of his known benevolence. The distinguished excellence of his moral and intellectual character, procured him universal esteem.

From the year 1788, his health gradually declined. He sustained his indisposition with unremitting cheerfulness and composure ; and retained his presence of mind to the last moment. He endeavoured to console his surrounding friends and relations, and alleviate the distress of his disconsolate wife, in whose arms he expired, May 10th, 1793, in the seventy third year of his age.

A complete and new edition of Mr. Bonnet's works was published in 1779, at Nuschatel, in ten volumes.

This great man was an eminent advocate of the truth of divine Revelation ; hence he published " Philosophical and Critical Inquiries concerning Christianity." The translator of that work observes that, " In this sceptical and paradoxical age, an ostentatious display of erudition ; every alluring and fascinating grace of style ; every specious argument, calculated to misguide the unwary, have been employed to undermine our holy religion. It must therefore be a source of infinite satisfaction, to those who sincerely search after truth, to see the man of genius, the man of learning and deep reflection, stand forth to combat and repel those ungenerous attacks on the happiness of society in general, and of every individual impressed with the sublime doctrine and comfortable truths, contained in divine Revelation."

*Supplement to the Encyclopaedia, Vol. II.—*

*Preface to Bonnet's Philosophical Inquiries.*

*SOAME JENYNS, Esq.*

SOAME JENYNS, an ingenious writer, was descended from an antient and respectable family, and born in London, 1704. His father was an upright, knowing, and diligent magistrate; a great encourager of industry, and orderly government. His mother possessed an uncommon understanding, and an highly cultivated mind; and being a sincerely pious woman, early endeavoured to instil the principles of virtue and religion into the mind of her son.

After his domestic education was finished, he entered the university at Cambridge, where he was distinguished for his regular and orderly behaviour. After he left college, his time was chiefly devoted to literary pursuits.

Soon after his father's death, at the general election in 1742, he was unanimously chosen one of the representatives for the county of Cambridge; from which time he sat in parliament until the year 1780, representing during thirty four years, either the county or the borough of Cambridge. The constant and uniform opinion, which those who chose him, entertained of his parliamentary conduct, was strongly evinced by the unanimity of their choice.

In the year 1785, his majesty appointed him one of the Lords Commissioners of the board for trade and plantations, at which he continued to sit until an alteration was made in its constitution by parliament, and the business transferred to the great officers of state, and those who are in the list of his majesty's honourable privy council.

Mr. Jenyns, from early or strong convictions, was in his youth a zealous believer in revelation; but gradually losing ground in faith, he wandered into paths obscured

by doubt, and became a professed deist, till by a retrograde progress, he measured back his steps to the comforts of christianity. The account he gives of his conversion from deism to the christian faith, is in the following words.

“The well attested miracles, by which God hath borne witness to the veracity of his servants, and to the truth of doctrines delivered by them; the completion of prophecy, and the present, daily, fulfilling of some prophecies, which were delivered many hundred years ago, are no inconsiderable evidences on the side of revelation. But the internal evidence of the christian religion, I have confessed, carries with it an authority, that has influenced my mind more than all the external evidences. It is that, which has borne down my prejudices, and drove from my heart the infidelity, that for many years I had unhappily cherished.”

Mr. Jenyns was strict in the performance of religious duties in public, and a constant observer of those which are private. He ever professed the greatest veneration for the church of England, preferring its form of public worship to that of any established church of Christendom.

He possessed a high degree of gentleness and sweetness of temper, which he manifested to all with whom he had concerns, either in the business of life, or its social intercourse. He was studiously solicitous to avoid giving offence, and rarely suffered himself to be offended with others. In private life, he was most amiable and engaging; being possessed of a well informed mind, accompanied with an uncommon vein of the most lively, spirited, and genuine wit, which was tempered with such kindness of nature, as never to give uneasiness to others. This made his company sought after with avidity, by persons of taste and re-

finement. He considered every fallacy of wit that tended to mortify the hearers, as one of the greatest abuses of that talent ; and in his delightful conversation, so totally abstained from recurring to religion or scripture, as subjects of his wit, that those who were most intimate with him observed, that in his common and unguarded social hours, he ever strictly abstained from using the name of the Supreme Being, unless when it was rendered necessary, by the immediate subject of the conversation.

No person felt more for the miseries of others, nor more strictly practised the necessity imposed on those who form the superior ranks in life, to reconcile the lower classes to their present condition, by contributing the utmost to render them happy. He was most kind and courteous to all his inferiors, and assisted them in their wants and distresses ; ever considering his poor neighbours in the country as parts of his family, and as such entitled to his care and protection.

Such was this eminent man in the private walks of life, and the principles on which that conduct was founded, when expanded as motives for his public character in a large sphere of action, rendered him equally praise worthy in that as in the former.

As an author, he held a distinguished place among those who have excelled. Whatever he published, either in prose or verse, was sought for with avidity, and read with pleasure, by those who were esteemed the best judges in composition.

The Free Inquiry into the Nature and Origin of Moral Evil, was the first of his works, on account of which he was attacked. In the second edition of this book, he an-

swers his adversaries, with that candour and good humour, which he always observed, both in his writings and conversation; and makes a declaration of the end proposed in writing that treatise, in the following words.

“ That his intentions were to reconcile the numerous evils, so conspicuous in the creation, with the wisdom, power, and goodness of the Creator; to shew that no more of them are admitted by him, than are necessary towards promoting universal good; and from thence persuade men to an entire resignation to his allwise, but incomprehensible dispensations; to ascertain the nature of virtue, and to enforce the practice of it; to prove the certainty of a future state, and the justice of the rewards and punishments that will attend it; to recommend submission to national governments, and conformity to national religions, notwithstanding the evils and defects which will unavoidably adhere to them; and lastly, to shew the excellence and credibility of the christian religion, to reconcile some of its most abstruse doctrines with reason, and to answer all the objections to its authority, which have been drawn from its imperfections and abuses.” “ To the truth of this solemn declaration, all who were acquainted with the author’s undertaking, readily gave their unfeigned assent.”

In the summer of the year 1776, he published a “ View of the Internal Evidence of the Christian Religion,” without his name. The reception it met with, was such as seldom is shewn to the compositions of the most approved authors.

This was a work, with which the clergy and the laity were in general pleased, many of them delighted. It was



translated into foreign languages, and in a short time went through three editions, to the last of which, by the advice of friends, the author put his name. It was written under a full conviction of the truth of the christian dispensation, and a sincere zeal for its service. The author, strucken with the beauties of its principles and doctrines, so essential to the happiness of human creatures in the present and future state, thought that a short and clear representation of their internal excellence might allure the attention, and procure a belief in the truth of the christian religion from those, who read but little and think less, and who form too considerable a part of the bulk of mankind, not to attract the notice and care of him, who felt himself interested in the happiness of the whole human race.

Though the book was attacked, and the author treated with asperity by two able writers, yet the number of private letters he received from those, on whom this work had the effect his benevolent intention proposed, afforded him abundant source of consolation.

These letters, many of which the author received, contain acknowledgments from several persons, whom this book had led from unbelief to a full conviction of the truths he had endeavoured to establish.

They are written with that humility and pious gratitude, which the primitive christians expressed to their instructors in the wonderful dispensation of the gospel.

The good effects of this work were not confined to this country, they operated in distant parts of the world; it propagated the christian religion in India, as appears by a letter thence, in which the writer, confessing his former

infidelity, and the pains he had long in vain taken, by means of books written in defence of christianity, to give his assent to it, concludes in these words. "I eagerly wished to believe, but could not satisfactorily. But now, I thank God, Soame Jenyns' reasons have, I hope, triumphed over all my doubts, and I have given an unfeigned and full assent to his three propositions, which, in my opinion, prove all that is wanted to be cleared up."

Mr. Jenyns was twice married, and his last wife survived him. He died of a fever, after a few days illness, on the 18th day of December, 1787, at his house in Tilney Street, Audley Square, in his 83d year. On his death bed, he reviewed his life, with a visible gleam of joy, and gloried in the belief, that his Internal Evidence had been useful.

The parish minister, to whom the public is indebted for a sketch of his life, left this testimony, that while he "registered the burial of Soame Jenyns, he regretted the loss of one of the most amiable of men, and one of the truest christians, who united the finest understanding to the best heart."

*Biographia Britannica.—Jenyns' Works.*

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### DR. DAVID HARTLEY.

DAVID HARTLEY, a celebrated physician and ingenious author, was born on the 30th of August, 1705. His father was a very worthy and respectable clergyman, vicar of Armley, in the county of York. He received the first rudiments of instruction at a private school, and his academical education at Cambridge. Being originally in-

tended for the church, he for some time directed his thoughts and studies towards that object ; but upon a clofer consideration of the conditions attached to the clerical profession, was restrained by some scruples, which made him reluctant to subscribe the thirty nine articles. In consequence of these scruples, he became disqualified for the pursuit of his first plan of devoting himself to the personal functions and service of the church. However, he still continued to the end of his life, a well affected member of the church of England, approving of its practical doctrines, and conforming to its public worship. As the church of England maintains all the useful principles of christian morality, he did not think it necessary to separate himself from its communion, on account of some contested articles of speculative and abstruse opinion. He was a catholic christian, in the most extensive and liberal sense of the term. On the subject of religious controversy, he has left the following testimony of his sentiments, in the last section of proposition eighty eighth, on religious knowledge, viz. “ The great differences of opinion, and contentions which happen on religious matters, are plainly owing to the violence of mens’ passions more than to any other cause. When religion has had its due effect in restraining these, and producing true candour, we may expect a unity of opinion, both in religious and other matters, as far as is necessary for useful and practical purposes.”

Though Doctor Hartley’s talents were very general, yet undoubtedly his preeminent faculties were formed for the moral and religious sciences. These talents displayed themselves in the earliest parts of life with so much distinc-

tion, as could not fail to hold out to his ambition a future career of honest fame in the service of the national church, if he could have complied with the conditions consistently with the satisfaction of his own conscience. But he had at all times a most scrupulous and disinterested mind, which disposed him in every part of his life, and under all circumstances, to adhere firmly to those principles, which appeared to him to form the strict and conscientious line of moral duty. It proceeded therefore from the most serious scruples, irresistibly impressed upon his mind, that he relinquished the profession of his first choice, which may properly be called the prerogative profession of moral and religious philosophy.

In consequence of this determination, he applied his talents to the study of physic, in which he soon became eminent for skill and integrity. His mind was formed for benevolence and universal philanthropy, hence he exercised the healing art with anxious and equal fidelity to the poor and to the rich; and visited with affectionate sympathy the humblest recesses of poverty and sickness. His manners were gentle, his countenance affable, and his eloquence moral and pathetic. He was not unmindful, that bodily sickness softens the mind to moral sensibilities, which afforded him frequent opportunities of consoling afflicted minds, whilst he applied the powers of medical science, to the restoration of bodily health. He thus united all the talents of his own mind for natural and moral science, conformably to those doctrines which he inculcates, to that universal system of final morality, by which each effort of sensation or science, in the various gradations of life, must be esteemed defective until it shall

have attained to its corresponding moral consummation.

It arose from the union above mentioned of talents in the moral science with natural philosophy, and particularly from the professional knowledge of the human frame, that Dr. Hartley was enabled to bring into one view, the various arguments for his extensive system, from the first rudiments of sensation through the maze of complex affections and passions in the path of life, to the final, moral end of man.

He was industrious and indefatigable in the pursuit of all collateral branches of knowledge, and lived in personal intimacy with the learned men of his age, in whose society and friendly intercourse, he arranged his "Observations on Man," and brought that work to a conclusion. His genius was penetrating and active, his industry unwearied, his philosophical observations and attentions unremitting.

Dr. Hartley's "Observations on Man, his Frame, his Duty, and his Expectations," were published in the year 1749, when he was little more than forty three years of age. He lived about nine years after the publication of this work.

The philosophical character of this great man is delineated in his works. The features of his private and personal character were of the same complexion. It may, with peculiar propriety, be said of him, that the mind was the man. His thoughts were not immersed in worldly pursuits and contentions, and therefore his life was not eventful nor turbulent, but placid and undisturbed by passion or violent ambition. From his earliest youth, his men-

tal ambition was preoccupied by pursuits of science. His hours of amusement were likewise bestowed upon objects of taste and sentiment. Music, poetry, and history were his favourite recreations. His imagination was fertile and correct, his language and expression fluent and forcible. His natural temper was gay, cheerful, and sociable. He was addicted to no vice in any part of his life, but his heart was replete with every virtue. The virtuous principles, which are instilled in his works, were the invariable and decided principles of his life and conduct.

His countenance was open, ingenuous, and animated, his behaviour polite, easy, and graceful; but that which made his address peculiarly engaging, was the benevolence of heart, from which the politeness flowed. He never conversed with a fellow creature without feeling a wish to do him good. He considered the moral end of our creation to consist in the performance of the duties of life, attached to each particular station, to which all other considerations ought to be inferior and subordinate; and consequently, that the rule of life consists in training and adapting our faculties, through the means of moral habits and associations to that end. In this he was the faithful disciple of his own theory; and by the observance of it preserved his mind in serenity and vigour faithfully to perform the duties of life. His whole character was eminently marked by sincerity of heart, simplicity of manners, and manly innocence of mind. He died at Bath, on the 28th of August, 1757, at the age of fifty two years.

Dr. Hartley was twice married, and left issue by both marriages.



This great man was a firm believer in, and a zealous and able advocate for the truth of the christian religion.

*Sketch of the Life and Character of Hartley, in Vol. III. of his Observations on Man.—Biographia Medica.*

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### LORD MANSFIELD.

WILLIAM MURRAY, earl of Mansfield, and lord chief justice of England, was born in 1705, at Perth in Scotland. He was brought to England when he was only three years old for his education ; and at the age of fourteen, admitted as a king's scholar at Westminster school. During his residence in that seminary, says his contemporary, bishop Newton, " he gave early proofs of his uncommon abilities, particularly in his declamations, which were sure prognostics of that eloquence, which grew to such maturity and perfection at the bar, and in both houses of parliament.

He was sent to Oxford, and entered at Christ College, in the eighteenth year of his age. In 1730, he took the degree of master of arts ; and soon after made a tour on the continent. On his return, he became a member of Lincoln's Inn, and in due time was called to the bar. He very early attained reputation and practice in his profession.

His eminence in the law procured him merited honours. In 1756, he was appointed chief justice of the King's Bench ; and immediately after created baron of Mansfield.

From the first of his coming upon the bench, his great

object was, to introduce regularity, punctuality, and dispatch in business.

In 1770, he was offered the great seal, which he declined ; and in 1776, he was made peer of Great Britain, by the title of earl of Mansfield.

After acting a conspicuous part in the political disputes of his time, his health began to decline ; and in 1788, he resigned his office. He lived till 1793, and departed this life in the eighty ninth year of his age.

Lord Mansfield had a mind too great to be ashamed of revering the ordinances of religion ; and as, after the most impartial inquiry, he was a firm believer of the truth and importance of christianity, he was regular in his attendance at church, and receiving the sacrament.

His lordship's will, which was dated April 17, 1782, and written with his own hand, begins thus, " When it shall please Almighty God to call me to that state, to which of all I now enjoy, I can carry only the satisfaction of my own conscience, and a full reliance on his mercy through Jesus Christ, I desire that my body may be interred as privately as may be ; and out of respect to the place of my early education, I should wish it to be in Westminster Abbey." He was accordingly buried in Westminster Abbey, in the same vault with his countess, who died in 1784.

*Biographical Dictionary, Vol. XI.*

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*GILBERT WEST, Esq.*

GILBERT WEST was born in 1706. He was the son of Dr. West, prebendary of Winchester, and chaplain to

King George I. He lost his father when very young, and the whole care of his education devolved upon his mother, who was a woman of sound judgment and exemplary virtue and piety. Soon after his father's death, he was removed from Winchester to Eton school; and thence he was placed at the university of Oxford, and became one of the students of Christ Church. He had been designed for the service of the church, but his uncle, lord Cobham, seduced him to a more airy mode of life, and gave him a commission in his own regiment with promises of preferment.

He continued some time in the army, though it is reasonable to suppose he never sunk into a mere soldier, or neglected the pursuit of learning. Afterwards finding himself more inclined to civil employment, he laid down his commission, and engaged in business under lord Townsend, then secretary of state, with whom he attended the king to Hanover.

His adherence to lord Townsend ended in nothing but a nomination, (May 1729) to be clerk extraordinary of the privy council, which produced no immediate emolument; for it only placed him in a state of expectation and right of succession, and it was very long before a vacancy admitted him to profit.

Soon afterwards he married, and settled in a very pleasant house at Wickham in Kent, where he lived in tranquil, domestic happiness, and devoted himself to learning and piety. He published a version of Pindar; and in 1747, the world was favoured with his "Observations on the Resurrection," for which the university of Oxford created him doctor of laws. In his delightful retirement,

he was often visited by Lyttleton and Pitt, who when they were fatigued with faction and debates, amused themselves at Wickham with books and literary conversation. There is in this retreat a well made walk by Pitt ; and what is of far more importance, at Wickham Lyttleton received that conviction, which produced his "Dissertation on the Conversion of St. Paul."

These two illustrious friends had for a while listened to the blandishments of infidelity, and when Mr. West's book was published, it was bought by some, who did not know his change of opinion, in expectation of new objections against christianity ; and as infidels do not want malignity, they revenged the disappointment by calling him a methodist.

Mr. West's income was not large ; and his friends endeavoured, but without success, to obtain an augmentation. It is reported, that the education of the young prince was offered to him, but that he refused it, because he was not allowed a more extensive power of superintendance.

In time however his revenue was improved ; he lived to have one of the lucrative clerkships of the privy council, (1752) and Mr. Pitt at last had it in his power to make him treasurer of Chelsea hospital.

He was now sufficiently rich ; but wealth came too late to be long enjoyed, nor could it secure him from the calamities of life ; he lost, in 1758, his son, an only child, who died at the age of twenty. This affecting dispensation was severely felt by his parents, but their christian fortitude and resignation were noble ; and Mr. West, with pious hopes, said, "He was gone to a better father, who

by a merciful dispensation had secured his son a happy retreat from a world of evils."

Towards the latter end of his life, he wholly applied himself to the study of the Scriptures, being extremely anxious to use his utmost endeavours to reconcile the seeming inconsistencies, which gave the enemies of revealed religion a pretence to doubt and discredit its divine authority. In these researches he felt the highest satisfaction, and often remarked that "light broke in upon his mind, and discovered divine truths, which filled him with the strongest hopes that his pleasing labours might prove a benefit to mankind."

Mr. West had some time meditated writing upon the evidences of the truth of the New Testament; but he did not live to complete this work. In 1756, a stroke of the palsy brought him to the grave. "He was," says Dr. Johnson, "one of the few poets, to whom the grave might be without its terrors."

This excellent man, in the introduction to his "Observations on the Resurrection of Jesus Christ," makes the following remarks, "It may possibly be demanded why, being a layman, I presume to intermeddle in a province commonly thought to belong peculiarly to the clergy? To which I answer, that besides the motives above suggested, this very prejudice was a powerful inducement to me to publish the following observations, and to prefix my name to them. The clergy, I am sensible, are both ready and able to maintain the cause of christianity, as their many excellent writings in defence of it sufficiently demonstrate; but as the generality of mankind are more governed by prejudice than reason, the writings of the

clergy are not so universally read, or so candidly received as they deserve." "The greatest service, says he, that the most zealous patriot can do his country, is to promote the faith, and thereby encourage the practice of the truly divine virtues, recommended by Christ and his apostles."

*Johnson's Lives of the Poets.—West's Observations on the Resurrection.*

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### LEONARD EULER.

LEONARD EULER, an eminent philosopher and mathematician, was born at Basil, on the 14th of April, 1707. His father, who was a protestant clergyman, had applied himself with success to the mathematics; and though he intended his son for the ministry, he initiated him in this science.

When young Euler was sent to the university of Basil, he attended regularly the different professors, and as his memory was prodigious, performed his academical tasks with uncommon rapidity, and all the time thus gained was consecrated to geometry, which soon became his favourite study. The early progress he made in this science only added new ardour to his application. After he had, at his father's desire, studied theology, and the oriental languages, he returned to geometry as his principal object.

About the year 1727, he was chosen member of the imperial academy of Petersburg; and in 1738, he was promoted to the professorship of natural philosophy. In 1735, a problem was proposed by the academy of Peterf-



burg, which required expedition, and for the solution of which several celebrated mathematicians had demanded the space of some months. This problem was solved by Euler in three days, to the great astonishment of the academy; but the violent and laborious efforts it cost him threw him into a fever, which endangered his life, and deprived him of the use of his right eye.

In 1741, Euler received an invitation from Frederick III. to assist in forming an academy of sciences at Berlin. And while he was enriching this academy with essays on the deepest parts of mathematical science, he continued his philosophical contributions to the academy of Petersburg, which granted him a pension in 1742.

It was with much difficulty that this great man obtained in 1766, permission from the king of Prussia to retire to Petersburg, where he determined to pass the remainder of his days. Soon after his return, he was seized with a violent disorder, which terminated in a total loss of his sight. Even in this distressing situation, he dictated to his servant, "His Elements of Algebra," a work which excited astonishment and applause.

About this time he was honoured by the academy of sciences at Paris with the place of one of the foreign members of this learned body. In 1772, he undertook to collect into one systematical and continued work, the important discoveries which he had been making for thirty years, which lay dispersed in the memoirs of the different academies. This laborious performance was published when he was totally blind, and consequently obliged to arrange all his compositions by the sole powers of his memory and genius. It was completed when he was em-

barrasted in his domestic circumstances, by a dreadful fire, which had destroyed his library and furniture. The heroic tranquillity of mind which he discovered, was derived not only from the love of science, but from the power of religion. His philosophy was too sublime to stop at second causes. It led him to the divine philosophy of religion, which can alone form a habit of true magnanimity and patience in suffering.

The latter days of this extraordinary man were tranquil and serene, and he preserved to the last that vigour of understanding, which distinguished his early life. Several attacks of the vertigo in the beginning of September, 1783, were presages of his mild and happy passage from this scene to a better. On the 7th of September, he was seized with an apoplectic fit. "I am dying," said he, before he lost his senses, and expired a few hours after, aged seventy six years.

His death was considered as a public loss, even in the country which he inhabited. The academy of Petersburg went in deep mourning, and voted a marble bust of him at their own expense to be placed in that assembly hall.

His works were published in thirty eight volumes. It has been observed, that "few men of letters have written so much as Euler, and that no geometrician has ever embraced so many objects at a time, or has equalled him either in the variety or magnitude of his discoveries."

Notwithstanding his profound knowledge in mathematics and philosophy, he had made great progress in medical, botanical, and chemical science; and had read with attention and taste the most distinguished writers in

ancient Rome. The civil and literary history of all ages and nations was familiar to him.

His moral character was as excellent as his literary was great. Though his head was incessantly employed, his spirit was always tranquil. His conversation was cheerful and instructive; his wit tempered with humanity; and profound learning united with modesty. His probity and integrity were pure and uncorrupted. He was anxious to fulfil his duty in every station in life, and was, in short, a good husband, father, friend, and citizen.

This great man was a firm believer in the christian religion, and performed all the duties it enjoins with the utmost reverence and attention. It was his custom every evening, while his sight continued, to read a portion of Scripture to his family, and he sometimes accompanied it with an exposition. His piety was rational and sincere; and his devotion full of fervour. He was sensible of the importance of religion to the dignity and happiness of mankind; and defended Revelation against the objections of infidels, in a work published at Berlin, 1747. His philanthropy was great, and if he ever felt the emotions of indignation, it was against the apostles of infidelity, whom he regarded as the most pernicious enemies of mankind.

In his Letters to a German Princess,\* he observes, that "However extravagant and absurd the sentiments of certain philosophers may be, they are so obstinately pre-

\* The princess of Anhalt Dessau was desirous of receiving from Euler some lessons in natural philosophy. These lessons have been published under the title of Letters to a German Princess; and translated into English by Dr. Hunter, author of Sacred Biography.

possessed in favour of them, that they reject every religious opinion and doctrine, which is not conformable to their system of philosophy. From this source are derived most of the sects and heresies in religion. Several philosophical systems are really contradictory to religion; but in that case, divine truth ought surely to be preferred to the reveries of men, if the pride of philosophy knew what it was to yield. Should I find philosophy sometimes seem to be opposite to religion, that opposition is more apparent than real; and we must not suffer ourselves to be dazzled with the speciousness of objection."

*General Biographical Dictionary, Vol. VI.—*

*Euler's Letters, Vol. I.*

### SIR JOHN PRINGLE.

JOHN PRINGLE, a celebrated physician, was born in the county of Roxburgh, North Britain, April 10th, 1707. His grammatical education he received at home, under a private tutor; and after having made such a progress as qualified him for academical studies, he was removed to the university of St. Andrews. Having continued there some years, he went to Edinburgh in 1727, for the purpose of studying physic, that being the profession he intended to follow. After he had continued a year at Edinburgh, he went to Leyden, in order to attend the lectures of the celebrated Boerhaave, for whom he had a high and just respect.

Upon quitting Leyden, Dr. Pringle settled as a physician at Edinburgh, where he gained the esteem of the magistrates of the city, and of the professors of the col-

lege, by his abilities and good conduct. Such was his known acquaintance with ethical subjects, that in 1734, he was appointed by the magistrates and council of the city of Edinburgh, joint professor of pneumatics and moral philosophy, with Mr. Scott, during the life of that gentleman, and sole professor after his decease; and in consequence of this appointment, was admitted the same day, a member of the university.

Dr. Pringle continued in the practice of physic at Edinburgh, and in performing the duties of his professorship, till 1742, when he was appointed physician to the earl of Stair, who then commanded the British army. By the interest of this nobleman, he was, in 1742, constituted physician to the military hospital in Flanders. The exemplary attention, which he paid to his duty in this station, is apparent from his "Treatise on the Diseases of the Army." It was his grand object to lessen, as far as lay in his power, the calamities of war; nor was he without considerable success in this noble and benevolent design.

In 1752, he married the daughter of Dr. Oliver, a celebrated physician at Bath. In 1758, he quitted the service of the army, and being determined to fix wholly in London, was admitted a licentiate of the college of physicians the same year. In 1766, the king raised him to the dignity of a baronet of Great Britain; and afterwards appointed him his physician. In 1772, he was elected president of the Royal Society. He was also chosen a member of various foreign literary bodies.

He published several medical productions, in which his great rule was, to make fact and experiment the basis of

science. With regard to philosophy in general, he was as averse to theory, unsupported by experiments, as he was with respect to medicine in particular.

The ruling feature of his moral character was integrity. By this principle he was uniformly actuated, in the whole of his behaviour. All his acquaintance unanimously agreed, that there never was a man of greater sincerity. He was equally distinguished by his sobriety; and was ardent and constant in his friendships. With regard to his external deportment, he paid a very respectful attention to those whom he esteemed; but there was a kind of reserve in his behaviour, when he was not perfectly pleased with the persons who were introduced to him, or who happened to be in his company. His sense of integrity and dignity would not permit him to adopt that false and superficial politeness, which treats all men alike, however different in point of real estimation and merit.

With regard to his religious character, the principles of piety and virtue, which were early instilled into him by a strict education, do not appear ever to have lost their influence upon the general conduct of his life; yet during his travels, his belief of the christian revelation was so far unsettled, that he became at least a sceptic on that subject. But it was not his disposition to rest satisfied in his doubts and difficulties, with respect to a matter of such high importance. He was too great a lover of truth, not to make religion the object of his serious inquiry. As he scorned to be an implicit believer, he was equally averse to an implicit infidelity, which is the case of large numbers who reject christianity with as little knowledge and as little examination as the most determined bigots embrace their



systems. The result of this investigation was a full conviction of the divine original and authority of the gospel. The evidence of revelation appeared to him solid and invincible, and the nature of it such as must demand the most grateful acceptance. During the latter part of his life, he devoted much time to the study of divinity.

He died in 1782, in the seventy fifth year of his age, and was interred in St. James' Church, with great funeral solemnity. As a testimony of regard to his distinguished merit, at the first meeting of the college of physicians at Edinburgh after his decease, all the members appeared in deep mourning. A monument was erected to his memory in Westminster Abbey.

*Biographical Dictionary, Vol. XII.—Biographia Medica, Vol. I.*

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### BARON HALLER.

ALBERT VAN HALLER, an illustrious physician, was born at Berne, 1708. From the first period of his education, he discovered very great talents for the acquirement of every species of literature. According to the accounts which are given us, the progress of his studies at the earliest periods of his life, were rapid almost beyond belief. When other children were beginning only to read, he was engaged in perusing Bayle and Moreni, and at nine years of age was able to translate Greek, and had commenced the study of Hebrew. After the death of his father, who was an advocate of considerable eminence, he was sent to the public school at Berne, where he exhibited many

specimens of uncommon ability and knowledge. He was well versed in all the dead, and most of the living languages; French, English, and Italian, were as familiar to him as the German. He was also celebrated for his poetical genius; and his poems, which were published in the German language, were read and admired throughout the whole empire.

He began the study of medicine at Tubingen, under two eminent teachers, and having continued with them two years, the great reputation of Boerhaave drew him to Leyden. Animated by the illustrious examples of his tutors, he spent all day, and the greatest part of the night, in intense study, and his rapid progress in knowledge acquired him universal esteem, both from his teachers and fellow students. He is supposed to have been the most acute, various, and original genius that had appeared in the medical world since Boerhaave.

Notwithstanding Haller's extraordinary abilities and extensive information, his merit was at first neglected in Berne. This neglect however neither diminished his ardour for literary pursuits, nor detracted from his reputation. His distinguished worth, at length, after encountering several disappointments, met with a suitable reward. King George II. nominated him professor of medicine in the university of Gottingen.\* This important office afforded an ample field for the exertion of his superiour talents; he filled successively the botanical, chemical, and anatomical chairs; and raised the reputation of that university to a very high pitch. The king of Great Britain

\* Soon after this appointment, Haller had the misfortune to lose his amiable wife.

honoured him with every mark of distinction that he could bestow, and through his interest he was made a baron of the empire.

On the death of Dillenius,\* this celebrated physician had an offer of the professorship of botany at Oxford; the states of Holland invited him to the chair of the younger Albinus; the king of Prussia was anxious that he should be the successor of Marpertuis at Berlin; Marshal Keith wrote to him in the name of his sovereign, offering him the chancellorship of the university of Halle, vacated by the death of the celebrated Wolfe; Count Orlov invited him to Russia, in the name of his mistress the empress, offering him a distinguished place at St. Petersburg; the king of Sweden conferred on him an unsolicited honour, by raising him to the rank of knighthood of the order of the polar star; and the emperor of Germany made him a visit, and passed some time with him in the most familiar conversation.

Thus honoured by sovereigns, revered by men of letters, and esteemed by all Europe, he had it in his power to have held the highest rank in the republic of letters; yet declining all the tempting offers which were made him, he continued at Gottingen, anxiously endeavouring to extend the rising fame of that medical school. But after seventeen years residence at that university, an ill state of health rendered him less capable of discharging the duties of that important office; he therefore solicited, and obtained permission from the regency of Hanover, to return to Berne. His fellow citizens were now sensible of his superiour merit; a pension was settled upon him for life,

\* A celebrated botanist, born in Germany in the year 1681.

and he was nominated, at times, to fill the most important offices in the state. These occupations however did not diminish his ardour for useful improvements. He was the first president, as well as the greatest promoter of the Economical Society at Berne; and may be considered as the father and founder of the Orphan Hospital of that city. Declining health however restrained his exertions in the more active scenes of life, and for many years he was confined entirely to his own house. Even this could not put a period to his usefulness; for with indefatigable industry, he continued his favourite studies, till within a few days of his death, which took place December 12th, 1777, in the seventieth year of his age. He was no less distinguished as a philosopher, than beloved as a man; nor more eminent for his improvement in every department of medical science, than for his piety to God, and benevolence to all mankind.

Baron Haller, in the earlier part of his life, had entertained doubts concerning the truth of christianity, which were dispelled by a successful application to every branch of science, and a candid examination of the sacred oracles. Being fully convinced of the truth of divine revelation, he eagerly seized the numberless opportunities, which his profession as a physician gave him, of convincing those with whom he conversed, of the truth, and converting them to the practice of the christian religion. And this he effected, not only by his instructions, but by his example. For he was charitable to the poor; sympathized in the tenderest manner with the distressed; and was humane and just in all his dealings with mankind. His soul was gentle, and his heart replete with sensibility.

This excellent man had a daughter, to whom he addressed at different times, but in a regular succession, Letters on the Truth of the Christian Religion. He introduced his arguments with the following remarks. "What churchmen have written on religious matters, has in general gained but inferior credit. Their arguments have lost much of their weight, from the consideration of their having been urged by persons who were bound, both by honour and interest, to defend the profession in which they were engaged. Some persons have been of opinion, that if a layman, who in the course of a long life, hath had occasion to testify his love for the truth, and has sacrificed to it great temporary advantages, were to write in defence of the faith, and to found his arguments on such facts only as were incontestible, his suffrage would carry with it much greater weight and authority."

*Encyclopedia.—Haller's Letters.—Biographia Medica, Vol. I.*

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### LORD LITTLETON.

GEORGE LYTTLETON, an elegant and ingenious writer, was born at Hagley in Worcestershire, England, 1709. He received the elements of his education at Eton, and thence removed to Christ Church, where he was distinguished for his superior abilities. He was a very early writer, both in prose and verse; and whilst at the university, sketched the plan of his Persian Letters, a work which was afterwards highly applauded.

In the year 1728, he set out on the tour of Europe,

and his conduct whilst on his travels, was a lesson to his countrymen ; instead of adopting the fashionable vices of France and Italy, his time was passed alternately in his library, and in the society of men of rank and literature. When he returned, he obtained a seat in parliament ; and was afterwards made secretary to the prince of Wales.

In the year 1741, he married Miss Lucy Fortescue, of Devonshire, by whom he had a son and two daughters. This lady, by her exemplary conduct, and uniform practice of religion and virtue, established his conjugal happiness on a solid basis.

In 1744, he was appointed one of the lords commissioners of the treasury, and during his continuance in that station, constantly exerted his influence in rewarding merit and ability. In the beginning of the year 1746, his felicity was interrupted by the loss of his amiable wife, who died in the 29th year of her age. He erected an elegant monument to her memory, at the church at Hagley, which contains the following inscription written by himself.

“ Made to engage all hearts, and charm all eyes ;

“ Though meek, magnanimous ; though witty, wise ;

“ Polite, as all her life in courts had been ;

“ Yet good, as she the world had never seen ;

“ The noble fire of an exalted mind,

“ With gentlest female tenderness combin'd ;

“ Her speech was the melodious voice of love ;

“ Her song, the warbling of the vernal grove ;

“ Her eloquence was sweeter than her song,

“ Soft as her heart, and as her reason strong ;

“ Her form each beauty of her mind express'd ;

“ Her mind was virtue by the graces dress'd.”



In 1751, the father of Lyttleton died, from whom he inherited a baronet's title, with a large estate. He still continued his exertions in parliament, and was made, 1754, cofferer and privy counsellor; this place he exchanged the next year for the great office of chancellor of the exchequer. In 1757, he was created a peer of Great Britain, by the title of Lord Lyttleton.

This nobleman published a number of Poems, Dialogues of the Dead, and an History of Henry the Second, which was elaborated by the researches and deliberations of twenty years.

In the pride of juvenile confidence, with the help of corrupt conversation, he had entertained doubts of the truth of christianity; but after he was made one of the lords of the treasury, he applied himself seriously to examine the arguments for divine revelation, and his studies being honest ended in conviction. He found that religion was true, and what he had learned, he endeavoured to teach, 1747, by "Observations on the Conversion and Apostleship of St. Paul." This work was written at the desire of Gilbert West, Esq. in consequence of Lord Lyttleton's asserting that, "besides all the proofs of the christian religion, which might be drawn from the prophecies of the Old Testament, from the necessary connexion it hath with the whole system of the Jewish religion, from the miracles of Christ, from the evidence given of his resurrection, by all the other apostles, he thought the conversion of St. Paul alone, duly considered, was of itself a demonstration of the truth of christianity." Mr. West was struck with the thought, and assured his friend, "that so compendious a proof would be of great use to convince

those unbelievers that will not attend to a longer series of arguments." Time has shewn that he was right in his conjectures, as this tract is esteemed one of the best defences of the christian religion which has been published ; to which infidelity has never been able to fabricate a specious answer.

Sir Thomas Lyttleton of Hagley, the author's father, had the happiness of seeing this book, and expressed his pleasure in the following admirable letter.

" I have read your religious treatise with infinite pleasure and satisfaction. The style is fine and clear ; the arguments close, cogent, and irresistible. May the King of kings, whose glorious cause you have so well defended, reward your pious labours, and grant that I may be found worthy, through the merits of Jesus Christ, to be an eye witness of that happiness, which I doubt not he will bountifully bestow upon you. In the mean time, I shall never cease glorifying God, for having endowed you with such useful talents, and given me so good a son.

" Your affectionate father,      THOMAS LYTTLETON."

Of the death of Lord Lyttleton, a very affecting and instructive account has been given by his physician, Dr. Johnson, of Kidderminster. " On Saturday morning the symptoms of his lordship's disorder, which for a week past had alarmed us, put on a fatal appearance, and he believed himself to be a dying man. From this time he suffered from restlessness rather than pain ; and though his nerves were apparently much fluttered, his mental faculties never seemed stronger when he was thoroughly awake. Though he wished his approaching dissolution not to be lingering, he waited for it with resignation. On Sunday his lord-

ship sent for me, and said he felt a great hurry, and desired to have a little conversation with me, in order to divert it. He then proceeded to open the fountain of that heart, whence goodness had so long flowed, as from a copious spring. Doctor, said he, you shall be my confessor. When I first sat out in the world I had friends, who endeavoured to shake my belief in the christian religion. I saw the difficulties which staggered me; but I kept my mind open to conviction. The evidences of the doctrines of christianity, studied with attention, made me a most firm and persuaded believer of the christian religion. I have made it the rule of my life, and it is the ground of my future hopes. I have erred and sinned, but have repented, and never indulged any vicious habit. In politics and public life, I have made the public good the rule of my conduct. I never gave counsels which I did not at the time think the best. I have seen, that I was sometimes in the wrong, but I did not err designedly. I have endeavoured in private life to do all the good in my power. I never for a moment could indulge malicious, or unjust designs upon any person whatsoever. At another time he said, I must leave my soul in the same state it was in before this illness; I find this a very inconvenient time for solicitude about any thing. On the morning, when the symptoms of death came on him he said, I shall die, but it will not be your fault. When lord and lady Valentia came to see his lordship, he gave them his solemn benediction, and said, "be good, be virtuous, my lord, you must come to this: thus he continued, giving his dying benedictions to all around him. On Monday morning a lucid interval gave some small hopes, but those vanished

in the evening, and he continued dying, but with very little uneasiness, till Tuesday morning, August 22d, when between seven and eight o'clock, he expired, almost without a groan."

His lordship was buried at Hagley ; the following inscription is cut out on the side of his lady's monument.

" This unadorned stone was placed here by particular desire, and expresses directions of the late right honourable George, Lord Lyttleton, who died, August 22d, 1773, aged 64."

*Johnson's Lives of the Poets.*

### DR. SAMUEL JOHNSON.

SAMUEL JOHNSON, an eminent English writer, was born at Litchfield, September 7, 1709, where his father was a reputable bookseller. His mother was a woman of great piety and understanding, who early instilled the principles of religion into the mind of her son. He exhibited strong marks of genius in the free school in Litchfield, where he received the chief part of his education, and at a school in Worcestershire, where he passed a year. Some of his exercises have been accidentally preserved, and well justify the expectations which determined a father, not opulent, to confine him in the paths of literature. After passing some time at home in voluntary and desultory study, he was entered as a commoner at Pembroke college, Oxford, in 1728. Oppressed by pecuniary difficulties, he was obliged to make an interrupted and a short residence at the university, and finally gave it up as impracticable, in the autumn of 1731 ; after having strug-

gled as long as possible with severe indigence, completed by the insolvency of his father.

Before Johnson was fourteen years of age, he had entertained doubts of the truth of revelation, which gave him great uneasiness; but these were happily removed by a proper course of reading; for his studies being honestly ended in conviction, and what he had learned he ever afterwards endeavoured to teach.

After he quitted the university, he returned to Litchfield, where he remained till the death of his father, and devoted his time to literary improvements.

In 1735, he married Mrs. Porter, a widow of Birmingham; and soon after, fitted up a house in Eclial, near Litchfield, where he undertook to keep a school; but this plan failed for want of encouragement.

In March, 1737, having relinquished his school, he formed his first expedition to London, in order to try his talents in that great field of exertions. Being reduced to the necessity of writing for a support, he formed a literary connexion with Cave, the editor of the Gentleman's Magazine. His principal employment for several years, was that of writing for Cave in the magazine. His account of the lives of eminent persons, form an interesting part of his communications to this work. Soon after, he published "Irene," a tragedy; and an imitation of Juvenal's third satire, entitled "London, a Poem," which acquired him great celebrity as an author.

Johnson planned much more than he executed. A list of his literary projects, amounting to nearly forty articles, has been preserved by Sir John Hawkins;\* all of

\* See Hawkins' Life of Johnson, p. 73, 74. &c.

which, from indolence, versatility, or want of encouragement, remained unexecuted. At length, in 1747, he began an edition of Shakespeare; and published the plan of his English Dictionary. To enable him to complete this last stupendous work, he hired a house in Gough Square, Fleet Street, fitted up one of the upper rooms in the manner of a counting house, and employed six amanuenses.

On the 20th of March, 1750, he published the first paper of the Rambler, which he continued without interruption, Tuesday and Friday, till the 17th of March, 1752. In this very excellent work, he proceeded almost without assistance, only five papers in the whole having been supplied by other writers.

With what devout and conscientious sentiments he undertook this paper, is evidenced by the following solemn address to the Divine Being, for a blessing on the work, which he composed and offered up on the occasion.

“Almighty God, the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly; grant, I beseech thee, that in this undertaking thy holy spirit may not be withheld from me, but that I may promote thy glory, and the salvation of myself and others: grant this, O Lord, for the sake of thy son Jesus Christ. Amen.”

The concluding paragraph of his farewell paper in the Rambler, appears to have been written under a persuasion that the Deity had been propitious to his labour, and that the solemn address to him, which he had composed and offered up, on occasion of his engaging in it, had been heard, and was likely to be accepted.

“The essays professedly serious, if I have been able to



execute my own intentions, will be found exactly conformable to the precepts of Christianity, without any accommodation to the licentiousness and levity of the present age. I therefore look back on this part of my work with pleasure, which no praise of man shall diminish or augment. I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among the writers, who have given ardour to virtue, and confidence to truth :”

“ Celestial powers ! that piety regard,

“ From you my labours wait their last reward.”

Soon after the publication of the *Rambler*, Johnson's wife died. This event affected him in the deepest manner ; and the morbid melancholy, to which he was constitutionally subject, acquired additional force. In his “ *Prayers and Meditations,*” we find very remarkable evidence, that his affection for her never ceased, even after her death.

Johnson published his *Dictionary* in May, 1755, having been previously honoured, in February, with the degree of master of arts by diploma, in testimony of his abilities and merit ; he completed this great work with little assistance of the learned, and without any patronage of the great.

He now for some time produced only occasional compositions in various works ; but in 1758, he began the “ *Idler,*” which was continued till 1760. It has been remarked, that, “ as he advanced in years he became more practical. The *Rambler* showed more of man in his general nature ; the *Idler* more of man in his local manners. The *Rambler* was the work of a profound, comprehensive

philosopher ; the Idler, of a man of genius experienced in life." His next publication was the " Prince of Abyssinia," a beautiful little novel in the eastern style, abounding with the most useful and moral maxims, suited to several conditions of life.

Notwithstanding this great man's various publications, he was still poor. At length, in 1762, he was placed by royal munificence above the necessity of subsisting by occasional and precarious efforts. The king granted him a pension of three hundred pounds per annum, expressly as a reward for the merit and moral tendency of his writings ; without any kind of stipulation relative to the future use of his pen. As he delighted in conversation, in 1764, he formed the " Literary Club," consisting of a number of gentlemen of abilities and learning. His superiour talents made his company highly acceptable ; hence he was visited and caressed by the witty, the elegant, and the learned. His many peculiarities were overlooked and forgotten, in the admiration of his understanding ; while his virtues were regarded with veneration, and his opinions adopted with submission. The same energy of mind, which was displayed in his literary productions, was exhibited in his conversation, which was various, striking, and instructive.

In July, 1765, he was complimented by the university of Dublin, with the degree of doctor of laws. The same year, after a long delay, he published his edition of Shakespeare. In March, 1775, his title of doctor was confirmed to him by the university of Oxford, which sent him this degree also by diploma. His tour in Scotland, in 1773, produced his book, entitled, " A Journey to the Western Islands of Scotland," which was published this year. In

1777, he undertook his last great work, "The Lives of the English Poets." In a previous memorandum, he says of them, "Written I hope in such a manner as may tend to the promotion of piety." From the close of this useful and pleasing labour, his health began to decline. He did not however view the approach of death with tranquility; his constant fear of dissolution was so great, that it astonished all who knew the piety of his mind, and the virtues of his life. Yet this dread was only predominant when death was viewed at a distance. From the time that he was certain of its near approach, his fears were calmed, and he experienced the great alleviation, that a steady faith and firm reliance on the merits of the great Redeemer are capable of affording. He insisted that his physician should tell him plainly whether he could recover; and being informed that it was impossible without a miracle, he resolved not to take any more physic, not even opiates, for he had "prayed, he said, that he might resign his soul to God unclouded." He became perfectly resigned to his approaching fate; and died on the 13th of December, 1784, full of resignation, strong in faith, and joyful in hope; and was buried in Westminster Abbey. A monument was erected to his memory, and completed in 1796.

Dr. Johnson's Works were published, collectively with his life, by Sir John Hawkins, in 1787, forming eleven volumes in octavo. A new edition, amounting to twelve volumes 8vo. with an Essay on his Life and Genius, by Arthur Murphy, Esq. was published in 1792.

It is observed, "that perhaps literary history does not afford a more striking instance of extraordinary talents

more happily and beneficially exerted, than in the mind of Johnson. An understanding acute, poignant, forcible, and profound ; an imagination rich, strong, and brilliant ; a most retentive memory, stored with knowledge, were uniformly devoted to promote the cause of wisdom, virtue, and religion."

This great man was a sincere and zealous member of the church of England. He was steady and inflexible in maintaining the obligations of piety and virtue. " His attention to veracity," says one of his most intimate acquaintance, " was without equal or example." He was also eminently distinguished for his charity to the poor.

" The religion of Dr. Johnson," says Sir John Hawkins, " had a tincture of enthusiasm, arising, as is conjectured, from the fervour of his imagination, and the perusal of St. Augustine, and others of the fathers ; and the writings of Kempis, and the ascetics, which prompted him to the composition of meditations and devotional exercises. It further induced in him an habitual reverence for the name of God, which he was never known to utter, but on proper occasions, and with due reverence ; and operated on those who were admitted to his conversation, as a powerful restraint on all profane discourses, and idle discussions of theological questions : and lastly, it inspired him with that charity, meaning thereby a general concern for the welfare of all mankind, without which we are told that all pretensions to religion are vain."

Dr. Johnson was a warm and able advocate for the truth of the christian religion ; and expressed his aversion to infidelity to all ranks, and at all times, without the smallest reserve : he used to say, that " no honest man

could be a deist, for no man could be so, after a fair examination of the proofs of christianity.”

*Boswell's Life of Johnson.—Hawkins' Life of Johnson.—Piozzi's Anecdotes of Johnson.*

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### JAMES FERGUSON.

JAMES FERGUSON, an extraordinary self taught mathematician and astronomer, was born at Bamshire in Scotland, 1710. At an early age, he exhibited an uncommon genius, but his parents being in low circumstances, he was placed with a shepherd, where he continued four years, and in this situation learned to mark the position of the stars. His ingenuity recommended him to a gentleman, who received him into his family, where he learnt arithmetic, algebra, and the elements of geometry. He made a wooden clock, and afterwards a watch, from a casual sight of one of each. His superiour talents introduced him to Sir James Dunbar, who taught him the rudiments of drawing, and he maintained himself and family many years by taking portraits both in Scotland and England. At the age of thirty he invented his Astronomical Rotula, a machine for showing the new moons and eclipses.

About 1744, he went to London, and soon obtained the patronage of those great men who were lovers of science and uncommon merit. By his delineation of the complex line of the moon's motion he obtained the honour of being elected Fellow of the Royal Society. His uncommon abilities recommended him to the favour of George III. who bestowed a pension of 50*l.* upon him,

and frequently conversed with him on philosophical and mechanical subjects.

This very ingenious man died in 1776, he was the author of a number of learned philosophical works ; in particular, " An Introduction to Electricity ;" and " Astronomy explained on Sir Isaac Newton's Principles," which had gone through four editions in 1770.

Mr. Fergufon was a man of the clearest judgment, and most unwearied application ; yet humble, courteous, benevolent, communicative, and of the utmost innocence and simplicity of manners. Instead of pedantry, philosophy seemed only to produce in him diffidence and urbanity ; a love for mankind, and for his Maker. His whole life was an example of resignation and exemplary piety. He might be said to be an enthusiast in his love to God, if religion founded on such substantial, enlightened grounds as his was, could be styled enthusiasm.

His patient submission while in an humble station, and energetic exertions to acquire useful knowledge, appear to have been derived from a firm reliance on divine Providence, and a well founded belief of the sacred truths of christianity.

*Eccentric Biography.—Encyclopedia.*

### JONAS HANWAY, Esq.

JONAS HANWAY, who stands high enrolled among the friends and benefactors of mankind, was born at Portsmouth, 1712. He was at a very early age, bound apprentice to a merchant in Lisbon, and afterwards connected himself with a mercantile house at Petersburg, in conse-



quence of which, he was induced to make a journey into Persia. On leaving Russia, with an independent fortune, he returned to his own country, and passed the remainder of his life as a private gentleman, honourably to himself and useful to the world.

In 1753, he published an account of his travels through Russia into Persia, and back again through Russia, Germany, and Holland. To this work also was added an account of the revolutions in Persia, during the present century. His other publications are very numerous, and all calculated to evince his piety\* and liberality of mind.

The institution of the Marine Society, is to be attributed to Mr. Hanway's activity and benevolence; the usefulness of which requires no panegyric; its truest praise is its extraordinary success. This was the favourite object of his care; but in 1758, he was also particularly instrumental in the establishment of the Magdalen Charity. His public spirit, and above all his disinterestedness, were so conspicuous, that a deputation of the principal merchants in London waited upon the earl of Bute, when prime minister, and represented to him that an individual like Mr. Hanway, who had done so much public good, to the injury of his private fortune, was deserving of some signal mark of the public esteem. He was accordingly made a commissioner of the navy, a situation which he held more than twenty years, and when he resigned, was allowed to retain the salary for life, on account of his known exertions in the cause of universal charity.

To enumerate the various instances, in which the be-

\* See, in particular, his *Reflections on Life and Religion*.

nevolence of Mr. Hanway was successfully exerted, would be no easy task. Sunday schools in a great measure may look upon him as their father; the chimney-sweepers' boys are much indebted to his humanity; and perhaps there never was any public calamity, in any part of the British empire, which he did not endeavour to alleviate.

This excellent man was a sincere and ardent friend to practical religion; and in the great articles of faith and piety, he clearly coincided with the scriptures, as explained in the articles of the church of England, of which he was a zealous member.

The happy effects of religion were exhibited in all his conduct. In private life, he was remarkable for the strictest integrity, and for a frankness and candour, which naturally inspired confidence.

Some years before his death, Mr. Hanway wrote his own epitaph, and had it engraved on a brass plate. It is here subjoined, as it contains an epitome of his life and character:

“ I believe that my Redeemer liveth, and that I also shall arise from the grave.

*JONAS HANWAY, Esq.*

“ Who trusting in that good Providence, which so visibly governs the world, passed through a variety of fortunes with patience. Living the greatest part of his days in foreign lands, ruled by arbitrary power, he received the deeper impression of the happy constitution of his own country, whilst the persuasive laws contained in the New Testament, and the consciousness of his own depravity, softened his heart to a sense of the various wants of his fellow creatures.

“ Reader inquire no further,

“ The Lord have mercy on his soul, and thine.”

Animated with a lively faith in the glorious Redeemer, Mr. Hanway met the summons of death with as much tranquillity as if he had been going on one of his journeys.

He expired in 1768 ; and a subscription was raised to erect a monument to his memory.

*Biographical Dictionary, Vol. VII.—Historic  
Defence of Experimental Religion, Vol. II.*

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### DR. JOHN FOTHERGILL.

JOHN FOTHERGILL, a celebrated physician, was born March 8th, 1712, in Yorkshire. After remaining two years under the tuition of Dr. Wilmot at St. Thomas's hospital, he was sent to Edinburg to study physic, and there took his doctor's degree. He began to practice in London about 1740, and acquired both reputation and fortune. He was admitted a licentiate of the college of physicians in that city, and in 1754, fellow of Edinburg, to which he was a considerable benefactor. In 1753, he became a member both of the Royal and Antiquarian Societies, and before his death, belonged to the Royal Society at Paris.

Besides his skill in medical science, he was well acquainted with natural history and botany ; and was, for many years, a valuable contributor to the Gentleman's Magazine, which in return assisted his rising fame. He continued to practice physic with uninterrupted success, till within the two last years of his life, when a malady, which was caused by his unremitting attention, obliged

him greatly to contract it, and for some time before his death he prescribed gratis. He died at his house in Harper street, December 26, 1780, aged sixty nine years.

Dr. Fothergill was eminently distinguished for active benevolence. His public benefactions, encouragements of science, attention to the health, the police, and convenience of the metropolis, are too numerous to be particularly enumerated.

This illustrious physician was a firm believer in the truth of divine revelation; and was at the expense of an entirely new translation of the whole Bible\* from the Hebrew and Greek originals, in two volumes folio, 1764; and also in 1730, of an edition of Bishop Percy's Key to the New Testament.†

In order to confute the opinion, that physicians have been in general unfriendly to christianity, Dr. Rush adduces the instances of Fothergill, Sydenham, Boerhaave, Haller, and other distinguished characters in the medical line, who have been believers in, and advocates for the sacred truths of revealed religion.

*Biographia Medica Vol. I.—Rush's  
Medical Inquiries.*

### JOHN WINTHROP, Esq.

JOHN WINTHROP, professor of mathematics and natural

\* This work is said to have cost the doctor not less than 2000 pounds; it was executed by Anthony Purver, a celebrated quaker.

† This performance was adapted for a seminary of young quakers at Ackworth, near Leeds, but innumerable instances conspire to prove his benevolence was not confined to his own denomination.

philosophy, was descended from an ancient and respectable family, and born in Boston, December 19, 1714. He was educated at Harvard college, and graduated in 1732, being then distinguished for his superiour talents, and proficiency in literature.

In the year 1738, he was chosen professor of mathematics and natural philosophy, at Harvard college, and filled this place with dignity and propriety. He possessed great strength of mind, a sound judgment, a retentive memory, and uncommon quickness of apprehension. Being assiduously engaged in pursuing his studies, his learning was deep and critical; and he had the happy talent of communicating his ideas in such an easy and intelligible manner, as to render the most abstruse subjects plain to his pupils.

The wisdom of his counsels greatly strengthened the government of the college. He was not only excellent in his own profession, but was an universal scholar. In classical learning, few were his equals. In order to acquire a more perfect knowledge of the sacred writings of the Old Testament, he made such a proficiency in the Hebrew language, as enabled him to form an exact judgment on the most critical and difficult passages.

In his proper profession, he acquired a high character in foreign universities. His merit was early acknowledged, and he was admitted a fellow of the Royal Society in England; with which he maintained a correspondence. When a society was formed in Philadelphia for similar purposes, he was received among their first members. In 1765, he was honoured by the university of Edinburg with the degree of doctor of laws; and the same respect

was paid him the subsequent year by Harvard college.

In 1773, when the contention with Great Britain began to assume a serious aspect, he was chosen into the council of Massachusetts, and gave his assistance in all the measures taken to secure the liberties of his country, and prevent the calamities of civil war. He was also chosen the ensuing year, but, with some other patriots, was negatived by the governour. When the war with Britain actually commenced, he was again called to the council board, and through that and the following year, continued to employ all his talents in defence of his country.

But the greatest excellence of his character is derived from his supreme regard to religion. He paid the highest reverence to divine revelation ; studied the scriptures with the greatest attention, and was fully convinced of their truth ; hence he vindicated the gospel on all occasions, attended all the public ordinances of religion, and maintained serious devotion in his family. His piety was undissembled, and every part of the christian temper was apparent in his life and conversation.

This christian philosopher, the day preceding his death gave ample testimony to the truth of the gospel in the following words : “ I view religion as a matter of very great importance. The wise men of antiquity set themselves to work to prove the reality of a future state. They caught at every thing which had the shadow of probability. They gave a degree of plausibility to the argument. They were sensible of the need they stood in of such a doctrine. In opposition to the wise men of antiquity, the wise men of modern times have employed their abilities to undermine every argument in favour of



immortality, and in weakning the only hope that can sustain us. But the light thrown on the matter by the glorious gospel, with me amounts to demonstration. The hope which is set before us in the New Testament, is the only thing which can support a man in his dying hour. If any man build on any other foundation, in my apprehension, his foundation will fail."

This excellent man died 1779, in the sixty fifth year of his age.

*Langdon's Sermon on the death of Professor Winthrop.*

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### JAMES BURGH.

JAMES BURGH, a worthy and ingenious moral and political writer, was born in Madderty in Perthshire, North Britain, in the latter end of the year 1714. After receiving a school education, he was removed to the university of St. Andrews, with a view of becoming a clergyman in the church of Scotland, but did not continue long at the college, being obliged to leave it on account of ill health. This circumstance induced him to lay aside all thoughts of the clerical profession.

After unsuccessfully engaging in trade, he removed to Great Marlow, as an assistant in the free grammar school of that town, where he first commenced author, by writing a pamphlet, entitled "Britain's Remembrancer," 1746, which went through five large editions in two years. Soon after, he published "Thoughts on Education," and other valuable works.

In 1747, he commenced master of an academy in Stoke

Newington, in Middlesex; and after continuing three years in this place, removed to a more commodious situation in Newington Green. Here, for nineteen years, he conducted his school with great reputation and success; many young persons having been trained up by him to knowledge and virtue. Few preceptors have been animated with a more ardent solicitude for forming the morals, as well as the understandings of their pupils. In 1751, he married a lady who zealously concurred in promoting his laudable and useful undertakings.

In 1764, he published his great work, entitled "The Dignity of Human Nature, or brief account of the certain and established means for attaining the true end of our existence." It was reprinted in two volumes octavo, 1767.

Having, for many years, led a very laborious life, and acquired a competent, though not a large fortune, he determined to retire from business. In embracing this resolution his more immediate object was to complete his "Political Disquisitions," for which he had, during ten years, been collecting suitable materials. Upon quitting his school, in 1771, he settled at Colebrooke, now Islington, where he continued till his decease. He had not been long in this new situation, when he was attacked with a fatal malady, which deeply afflicted him during the four last years of his life. Yet, to the astonishment of all who were witnesses of his sufferings, he continued his Political Disquisitions; the two first volumes were published in 1774, and the third volume in the ensuing year.

It was his intention to have extended his Disquisitions to some other object, if he had not been prevented by the violence of his disorder, the tortures of which he sustained

with uncommon patience, and from which he was happily released, August 26, 1775, in the sixty first year of his age.

Mr. Burgh was distinguished for his benevolence, integrity, and piety, and in his writings has ably and zealously advocated the truth of the christian religion.

*Biographical Dictionary, Vol. II.*

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### DR. JOHN GREGORY.

JOHN GREGORY, a celebrated physician, was born at Aberdeen, 1724. After attending the medical lectures at Edinburg, he went to Leyden, and studied physic under three celebrated professors. Soon after his return from Holland, he was elected professor of philosophy in the king's college of Aberdeen. He settled in London, 1754; but in the subsequent year was invited to succeed his brother as professor of medicine in Aberdeen, and accepted the offer.

In the year 1764, he published his "Comparative View of the State and Faculties of Man, with those of the Animal World." This work was considerably enlarged by the author, in a second edition. He was appointed professor of medicine in the university of Edinburg, 1766; and the three following years, he and Dr. Cullen gave alternate lectures on the theory and practice of physic. He was the author of the "Father's Legacy to his Daughters," which has been translated into various languages. He died suddenly, February 9, 1773; having retired in apparent health, he was found lifeless in the morning.

As a physician, Dr. Gregory was eminently distinguished. His benevolent affections were strong, and in the exercise of his profession, were exhibited in many nameless but important attentions to those under his care ; attentions, which proceeding in him from a principle of humanity, were not squared to the circumstances or rank of the patient, but bestowed with liberality, where they were most requisite.

This excellent man was a firm believer in, and an advocate for the truth of the christian religion. In his *Legacy to his Daughters*, he speaks in high terms of the Holy Scriptures ; and warmly recommends to them the serious and devout worship of God in public and private. In his “ *Comparative View,*” &c. he makes excellent reflections on the pleasures which result from a devotional taste. He observes in this work, that “ some philosophers have been infidels ; few men of taste and sentiment. There is a sublime but tender melancholy, almost the universal attendant on genius, which is apt to degenerate into gloom and disgust with the world. Devotion is admirably calculated to sooth this disposition, by insensibly leading the mind to those prospects which calm every murmur of discontent, and diffuse a cheerfulness over the darkest hours of human life.”

*Biographia Medica, Vol. I.—Public Characters, 1800.*

*Gregory's Comparative View, &c.*

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### L O R D H A I L E S.

DAVID DALRYMPLE, the son of Sir James Dalrymple, of Hailes, canto auditor of the exchequer for Scotland,

was born at Edinburg, on the 28th of October, 1726 ; and educated at Eton school, where he was distinguished no less for his acquisitions in literature, than for the regularity of his manners.

From Eton, he returned to Edinburg, where, after the usual course of a gentleman's studies in that university, he went to Utrecht, to apply himself to the civil law, and remained there till 1746. He was called to the Scotch bar in 1748, where, notwithstanding his abilities and learning, his success did not answer the expectations which had been formed. But though there were certain peculiarities in his manner, and he did not shine as an orator, yet on points which touched his own feelings, and the interests of truth and virtue, his language was animated, and his arguments energetic.

His high sense of honour and inflexible integrity, were universally admitted ; and it was with the warmest approbation of the public, that in 1766, he was appointed one of the judges in the court of sessions ; and in 1776, he succeeded to the place of a lord commissioner of the judiciary. Upon taking his seat on the bench, he assumed the title of Lord Hailes, according to the usage of the court, and is generally known by this designation among the learned in Europe. His unwearied assiduity in examining intricate matters, his concise and elegant manner of expressing his sentiments, and his profound knowledge, rendered him eminent in this station.

Lord Hailes was no less celebrated as a man of general erudition, and as a voluminous writer, than as a sound lawyer, and an able and upright judge. His skill in classical learning, the belles lettres, and historical antiquities,

especially those of his own country, is universally admitted. Some of his writings are highly valuable ; in particular, his *Annals of Scotland*, and *Inquiry into the Secondary Causes*, which Mr. Gibbon has assigned for the rapid progress of christianity.

His taste for retirement, which the state of his affairs rendered for a while necessary, increased as he advanced in years. His constitution, as well as his principles and habits, rendered him averse to dissipation of every kind. After he was made a judge, he considered abstraction from the gay and fashionable world as connected with the duty of one whose time was no longer his own ; and when he chose to unbend his mind, it was in the society of literary friends, whom he selected as much for their mirth and good humour, as for their genius and learning.

Although his lordship's constitution had long been in an enfeebled state, he prosecuted his studies, and attended his duty on the bench, till within three days of his death, which happened on the 29th of November, 1792, in the 66th year of his age.

The following sketch of Lord Hailes' character is extracted from a funeral sermon, preached soon after his death, by his learned friend and venerable pastor, Dr. Carlisle.

His knowledge of the laws was accurate and profound, and he applied it in judging with the most scrupulous integrity. In his proceedings in the criminal court, the satisfaction he gave the public could not be surpassed. His abhorrence of crimes, his tenderness for the criminals, his respect for the laws, and his reverential awe of the Omnipotent Judge, inspired him, on some occasions, with a



commanding sublimity of thought, and a feeling solemnity of expression, that made condemnation seem just, as the doom of Providence, to the criminals themselves, and raised a salutary horror of crimes in the breasts of the audience.

“ Conscious of the dignity and importance of the high office he held, he never departed from the decorum that becomes that reverend character ; which indeed cost him no effort to support, because he acted from principle and sentiment, both in public and private. Affectionate to his family and relations, simple and mild in his manners, pure and conscientious in his morals, enlightened and entertaining in his conversation, he left society only to regret, that devoted as he was to more important employments, he had so little time to spare for intercourse with them.

“ He was well known to be of high rank in the republic of letters, and his loss will be deeply felt through many of her departments. His labours in illustration of the history of his country, and many other works of profound erudition, remain as monuments of his accurate and faithful researches for materials, and his sound judgment in the selection of them. Of his unfeigned piety and devotion, you have very often been witnesses where we now are. I must add however that his attendance on religious ordinances, was not merely out of respect to the laws, and for the sake of example, but from principle and conviction, and the most conscientious regard to his duty ; for he not only practised all the virtues and charities, in proof of his faith, but he demonstrated the sincerity of his zeal, by the uncommon pains he took to illustrate primitive christianity, and by his elaborate and able defence of it against its enemies.

*Supplement to the Encyclopedia.*

*JAMES BOWDOIN, Esq.*

JAMES BOWDOIN was descended from the protestant inhabitants in France. His father, in the year 1686, on the persecution which followed the revocation of the edict of Nantz, fled to America, and in 1688, settled in Boston, where his son was born, August 7th, 1726. He was educated at Harvard college, and graduated in 1745. During his residence at the university, he was distinguished for his superiour abilities, and singular attention and industry in the pursuit of useful knowledge.

He had scarcely attained the age of twenty one, when, by the death of his father, he found himself in possession of a large estate, which enabled him to gratify his benevolent disposition, by his extensive charity. He formed an early connexion with a respectable family, which continued during life, and afforded him the solace of domestic enjoyment.

In the year 1753, he was chosen a representative for the town of Boston ; in 1757, and the twelve succeeding years, he was elected a member of the council. During the altercation with Great Britain, he took a decided part in defence of the liberties of his country.

In the year 1779, when the people of Massachusetts called a convention for the purpose of forming a new constitution for the state, he was elected their president, and in this station, conducted with dignified propriety.

During a long period of his life, he was overseer of Harvard college ; and rendered the means of instruction more useful, by many handsome donations ; and established, by his will, a fund for the benefit of the university.

In May, 1780, when the act, which gives a charter of

incorporation to the American Academy of Arts and Sciences passed the legislature, he was chosen their president, and for a number of years, annually elected to the same office. The society was benefited by his interest, while his literary labours served to promote the end designed by the institution. His publications, which are inserted in the Memoirs of the Academy, evince his deep acquaintance with philosophical subjects.

In the year 1785, he was chosen governour of Massachusetts, and was assiduous in performing the duties of this exalted station. The ensuing year, he was again elected; and his spirited exertions, during the insurrection, united with those of the officers and militia under his command, restored order and regular government.

His last appearance as a political character was in the convention of the state, appointed in 1788, to consider the constitution of the United States. He gave his voice for the adoption of the federal constitution, from a full conviction that it was the best that human wisdom could devise.

His reputation as a man of science and virtue, was not confined to America, but distinguished honours were conferred upon him by many learned bodies. He was made doctor of laws by the universities of Cambridge, Philadelphia, and Edinburg; fellow of the Royal Societies of London and Dublin; and president of the Humane Society in Massachusetts.

This excellent man was an open and unreserved professor of the christian religion; and punctual in performing all the public and private duties it enjoins. His piety was rational, uniform, and energetic; it led him to be just and generous to his fellow men; induced him to patronize

every useful public institution ; and rendered him kind and affectionate in all the relations of domestic life.

Whilst in possession of the undebilitated powers of his mind, he was attacked with a painful and fatal disorder, under which he lived several months, but in the full view of approaching death. Having embraced christianity, in consequence of strict examination and serious conviction, his religion was built on the firmest basis, on which he rested his hope, and from which he derived his consolation. He mentioned, during his illness, that the perusal of " Bishop Butler's Analogy" had been of great use in satisfying his doubts, and confirming his mind upon this subject. " From the time of my reading that book," said he, " I have been an humble follower of the blessed Jesus." He expressed in strong but humble terms, his sense of the benefit of afflictions, the efficacy of christian principles to support the mind under them, and the importance of religion to our present peace and future happiness. His prospects of immortality were bright and glorious ; for when he apprehended his dissolution to be approaching, he expressed his satisfaction in the thought, that he was " going to the full enjoyment of God and his Redeemer." He died in Boston, November 6th, 1790, much respected and beloved.

*Lowell's Eulogy on Governour Bowdoin.—*

*Thatcher's Sermon on his Death.*

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JOHN HOWARD, Esq.

The life of this excellent man exhibits a shining example of disinterested goodness and generosity. Here we

see a gentleman of independent fortune, voluntarily relinquishing the enjoyments of ease and elegance, and encountering fatigue and danger, to relieve the lowest and most abandoned part of mankind. Such an heroic instance of humanity and self denial, displays, in a striking manner, the benevolent tendency of the christian religion.

JOHN HOWARD, the great philanthropist, who copying the divine example, went about doing good, was born at Enfield, 1727. He lost his father in his youth, and not being intended for a learned profession, received only an ordinary education; but the strength of his mind, and the vigour of his perseverance, in a great measure supplied this deficiency.

His liberality, with respect to pecuniary concerns, was early displayed; and at no time of his life does he seem to have considered money in any other light, than as an instrument in procuring happiness to himself and others. The little fortune which his first wife possessed, he gave to her sister; and during his residence in Newington, he bestowed much in charity, and made a handsome donation for the purpose of providing a dwelling house for the minister.

His attachment to religion was a principle imbibed in his earliest years, which continued steady and uniform through life. The body of christians, to whom he particularly united himself, were independants, and his system of belief was that of the moderate Calvinists. But though he appears early to have formed a decided opinion respecting the doctrines he thought best founded, and the mode of worship he most approved, yet religion, abstractedly considered as the relation between man and his Maker, seems to have been the principal object of his re-

gard. He was less solicitous about modes and opinions, than the internal spirit of piety and devotion; and in his estimate of different religious societies, the circumstances to which he principally attended were their apparent zeal and sincerity. In London, he seems chiefly to have joined the baptist congregation in Wild Street, long under the ministry of the much respected Dr. Stennet. It was his constant practice to join in the service of the establishment, when he had not the opportunity of attending a place of dissenting worship; and though he was warmly attached to the interests of the party he espoused, yet he possessed the true spirit of catholicism, which led him to honour virtue and religion wherever he found them, and to regard the means, only as they were subservient to the end.

Mr. Howard's wife died in the year 1756, and being now disengaged from domestic cares, he was induced by a singular and sublime curiosity to visit Lisbon, then lying in the recent ruins of its terrible earthquake. The packet in which he sailed being taken by a French privateer, he was lodged in a French prison, and became acquainted with all the sufferings of his countrymen in the same situation. These, on his return to England, he took care to make known to the commissioners of sick and wounded seamen, who gave him thanks for his information, and exerted themselves to obtain redress. The future direction of his time and talents, which gave him immortal fame, was probably owing to this personal misfortune.

In the year 1758, he married Miss Henrietta Leeds, a lady who possessed in an eminent degree all the mild and amiable virtues proper for her sex. After this alliance, he settled at his estate in Cardington, near Bedford.



During his residence in this place, he was assiduously labouring to promote the happiness of all around him. Though devoid of the ambition of making a splendid appearance, he had a taste for elegant neatness, in his habitation and furniture. His sobriety of manners, and peculiarities of living, did not fit him for much promiscuous society; yet no man received his select friends with more true hospitality, and he always maintained an intercourse with several of the first persons in his country, who knew and respected his worth.

It was the capital object of his ambition at this time, that the poor in his village should be the most orderly in their manners, the neatest in their persons and habitations, and possessed of the greatest share of the comforts of life, that could be met with in any part of England; and as it was his disposition to carry every thing he undertook to the greatest pitch of perfection, he spared no pains or expense to effect this purpose. He began by building a number of neat cottages on his estate, annexing to each a little land for a garden and other conveniences. In these benevolent designs, he had the full concurrence of his excellent partner. Having once settled his accounts at the close of a year, and finding a balance in his favour, he proposed to his wife to make use of it in a journey to London, or any other gratification she chose. "What a pretty cottage it would build," was her answer, and the money was so employed. These comfortable habitations, he peopled with the most industrious and sober tenants he could find; and exercised over them the superintendance of a master and a father combined. Being careful to furnish them with employment, to assist them in sickness and dis-

treffs, and to educate their children.\* In order to preserve their morals, he made it a condition, that they should regularly attend their several places of worship, and abstain from public houses, and from such amusements as he thought pernicious; and he secured their compliance with his rules, by making them tenants at his will. He was so liberal at the same time, as to give them liberty to attend where they pleased.

In the year 1765, his domestic happiness received a severe shock, in the death of his beloved wife; whose memory he ever cherished with the greatest fondness and affection.

In the year 1773 he was nominated to serve in the office of high sheriff for the county of Bedford, which, as he emphatically observes, “brought the distress of prisoners more immediately under his notice.” This induced him to form the benevolent design of visiting all the prisons and places of confinement throughout England, for the heavenly purpose of alleviating the misery of the sufferers. This tour he accomplished with indefatigable zeal, and being examined before the house of commons on the subject of prisons, he received the thanks of the senate for his exertions; and had the felicity to find his voluntary labours had not been wholly in vain, as they excited the attention of the legislature, and were in some measure productive of the benefits proposed.

To a man of Mr. Howard’s enthusiasm, a stimulus was scarcely necessary to do good; but this encouragement

\* Mr. Howard’s bounty was particularly directed to giving the poor a useful education; and in early life, he established schools for both sexes, conducted upon the most judicious plan.

operated like a cordial on his mind, and having repeatedly inspected the receptacles of crime, of poverty, and misery, throughout Great Britain and Ireland, he extended his views to foreign countries. In this benevolent pursuit, he travelled three times through France, four through Germany, five through Holland, twice through Italy, once through Spain and Portugal, and also through Denmark, Sweden, Poland, and part of Turkey. These excursions occupied, with some short intervals of rest, the period of twelve years.

In 1777, he published an account of foreign prisons, and endeavoured to serve the cause of humanity by this and other valuable works.

When he was abroad, a proposal was made to erect a statue to his memory, while yet living. This intelligence filled him with deep concern. "Alas ! said he, our best performances have such a mixture of sin and folly, that praise is vanity, presumption, and pain to a thinking mind." The design was relinquished at his earnest request, and the money collected was principally applied for the relief of captive innocence and misfortune.

He sat out upon his last journey in July, 1789, which was to have been of great extent, and taken up three years. He seemed to apprehend that he was going to bid a final farewell to his country ; and in his last publication, previous to this fatal tour, observes, " I am not insensible to the danger that must attend such a journey ; trusting however to the protection of that kind Providence, which has hitherto preserved me, I calmly and cheerfully commit myself to the guidance of unerring wisdom. Should it please God to cut off my life, in the prosecution

of this design, let not my conduct be uncandidly imputed to rashness or enthusiasm, but to a serious, deliberate conviction, that I am pursuing the path of duty ; and to a sincere desire of being made an instrument of more extensive usefulness to my fellow creatures, than could be expected in the narrow circle of retired life.”

This event, which his mind seemed to presage, actually took place at Cherson, a new Russian settlement, where the malignity of disease had cut off thousands of that nation. His benevolence prompted him to visit a young lady, who lay sick of an epidemic fever, in order to administer some medicine for her relief. Here he caught the distemper, and died, January 16th, 1790, a victim to his own humanity.

A monument has lately been erected to his memory in St. Paul's cathedral, which represents Mr. Howard in a Roman dress, with a look and attitude expressive of benevolence and activity, holding in one hand a scroll of plans for the improvement of prisons, hospitals, &c. and in the other, a key ; while he is trampling on chains and fetters. The epitaph contains a sketch of his life, and concludes in these words. “ He trod an open but unfrequented path to immortality, in the ardent and unremitting exercise of christian charity ; may this tribute to his fame excite an emulation of his truly glorious achievements.”

The following lines, in Dr. Darwin's Botanic Garden, give a lively description of the active benevolence of this excellent man.

“ And now philanthropy, thy ways divine,

“ Dart through the globe, from Zembla to the line,

" O'er each dark prison plays the cheering light,  
 " Like nothern lustres o'er the vault of night,  
 " From realm to realm, with cross or crescent crown'd,  
 " Where'er mankind and misery are found ;  
 " O'er burning sands, deep waves, on wilds of snow,  
 " Thy Howard, journeying, seeks the house of woe ;  
 " O'er many a winding step, through dungeons dank,  
 " Where anguish wails aloud, and fetters clank ;  
 " To caves, bestrew'd with many a mouldering bone,  
 " And cells, whose echoes only learn to groan ;  
 " Where no kind bars a whispering friend disclose,  
 " No sun-beam enters, and no zephyr blows ;  
 " He treads, inemulous of fame or wealth,  
 " Profuse of toil, and prodigal of health ;  
 " With soft, assuasive eloquence expands  
 " Power's rigid heart, and opes her clenching hands,  
 " Leads stern eyed justice to the dark domain,  
 " If not to sever, to relax the chain ;  
 " Or guides awaken'd mercy through the gloom,  
 " And shews the prison, sister to the tomb !  
 " Gives to her babes, the self devoted wife,  
 " To her fond husband, liberty and life.  
 " Ye spirits of the good, who bend from high,  
 " Wide o'er these earthly scenes, their partial eye,  
 " When first array'd in Virtue's purest robe,  
 " They saw her Howard traversing the globe,  
 " Saw round his brows the sun-like glory blaze,  
 " In arrowy circles of unwearied rays ;  
 " Mistook a mortal for an angel guest,  
 " And ask'd what Seraph foot the earth impress'd,  
 " Onward he moves, disease and death retire,  
 " And murmuring demons hate him, and admire."

*Aikin's Life of Howard.—General  
 Biographical Dictionary.*

*JOHN THORNTON, Esq.*

JOHN THORNTON, a gentleman distinguished for liberality and piety, who disposed of various sums for charitable purposes, with an unremitting constancy, during a long course of years. His benefactions were much larger than is common for opulent persons, who are celebrated for their benevolence. Hence he was regarded rather as a prodigy, that might excite astonishment, than as an example, which men of equal affluence were obliged to imitate.

His grand object in dispensing his bounty, was to promote the knowledge and practice of religion among mankind; and to induce the careless, the ignorant, and profligate, to attend to their eternal welfare. Hence he was the pattern of all pious and laborious clergymen, frequently educating young men, whom he found religiously disposed, and purchasing many livings, in which his ultimate design was, to plant useful ministers in those parts, where he supposed the people to be perishing for lack of vision. He also dispersed a great number of Bibles, in different languages, into distant countries, perhaps even in all quarters of the globe, and with them vast quantities of pious and useful publications.

But though this was the grand object of his liberality, yet it was by no means conducted on an exclusive principle. He aimed to adorn and recommend, as well as to extend the religion which he professed, and to exhibit its genuine tendency towards all men. In subserviency to this design, and from the most enlarged and expanded philanthropy, he adopted, supported, and patronized, every undertaking calculated to supply the wants, to relieve the



distresses, or to increase the comforts of any of the human species, in whatever climate, or of whatever description, provided they properly fell within his sphere of action. Perhaps it would even be difficult to mention one public or private charity, of evident utility, to which he was not, at one time or another, in some measure a benefactor.

Mr. Thornton's beneficence was not always withheld, even on account of the extreme wickedness of those who were to receive the advantage of it ; but he was guided in this respect by the prospect of doing them good, either in respect of their temporal or eternal welfare.

His extensive charitable donations did not embarrass his affairs, interfere with the real interests of his family, or oblige him to alter his very hospitable, though simple manner of life. A proper and prudent economy furnished him with sufficient funds for his profuse bounty. He had no relish for extravagance and luxury, and unnecessary pomp and magnificence. Though he was courteous to all men, and not forgetful to entertain strangers, he was not restrained from the exercise of his active benevolence by a slavish subjection to the human opinions and fashions, by which public good suffers so much, and private happiness gains so little.

This excellent man rendered his business subservient to his beneficence ; for he not only made the gains of his commerce, in a great degree, a fund for the support of his charity ; but his commerce itself was frequently an introduction to the knowledge of the wants and calamities of mankind in distant regions ; and a medium through which to relieve their necessities, and to circulate among them Bibles and other religious books.

His piety was equal to his philanthropy. He assiduous-

ly studied the sacred scriptures, as the rule of his faith and practice ; and was punctual in the public and private exercises of devotion. Though he was attached to the doctrine, worship, and discipline of the church of England, he was equally a cordial friend to pious persons among the dissenters. His rule of judgment was not determined by a minute regard to his own sentiments in the more disputable points, but was formed on the great outlines of doctrine and practice, which are evidently contained in the scriptures.

His unaffected and deep humility may be considered as another distinguishing trait in his character. His liberality, useful industry, and piety, appeared not to himself in any degree meritorious. Nay, he was convinced, that in every respect, he fell short of his duty, and was entirely dependant on the mercy of God, in Jesus Christ, for the pardon of his sins, and for final acceptance and felicity.

Though Mr. Thornton was in general healthy, and possessed a good constitution, yet for a long time before his death, he was sensible that he grew old, and often spoke of his nearness to the eternal world, with a serenity that showed such reflections to be familiar, and even satisfactory to him ; and when the solemn season was arrived, he calmly prepared for his dissolution, blessing his surrounding children, and exhorted them to devote their lives to the service of their Creator. This pious and benevolent man died 1790.

*Discourse on the Death of John Thornton.*

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DR. JOHN G. ZIMMERMAN.

JOHN GEORGE ZIMMERMAN, a celebrated physician

and ingenious author, was born at Brugg, a town on the German part of the canton of Berne, on the 8th of December, 1728. His father, the senator J. Zimmerman, anxious for his future eminence as a scholar, superintended his education until he had attained the age of fourteen, when he was sent to a German university, where he distinguished himself by his unremitting attention to the various branches of literature.

After leaving the university, he determined to study physic under the celebrated Haller, who had recently been promoted by George II. to a professorship in the university of Gottingen. The promising genius of his young pupil induced Haller to receive him with the greatest cordiality, and he behaved to him through life as a father, preceptor, patron, and friend.

The genius of Zimmerman was too expansive to be confined exclusively to the study of medicine; mathematics, natural philosophy, and politics, also engaged his attention. In order to relax his mind from severer studies, he acquired a complete knowledge of the English language, through which he formed an intimacy with the best British poets, particularly Shakespeare, Pope, and Thomson. Amidst these pursuits, he felt a strong presentiment of future greatness; and in 1748, writes thus to Dr. Tissot of Berne, his particular friend and biographer. "I pass every moment of my life here, like a man who is determined not to be forgotten by posterity." But his ardent pursuit of knowledge began materially to affect his health, and produced many alarming symptoms of that grievous malady, the hypochondria, a disorder which afflicted him, and impeded his usefulness through the whole course of his life.

During the early part of his residence at Berne, he published many excellent essays in the Helvetic Journal, and began the life of Haller, which he afterwards completed and published at Zurich. It was received with the highest approbation.

Zimmerman's heart was susceptible of strong attachments, and he formed one for a lady, who was related to Haller, and widow of a Mr. Steek. She possessed good sense, a highly cultivated mind, an elegant taste, and lively fancy, united with that sweetness of manner, that equability of temper, and soothing charm of voice, which so frequently recalled his drooping spirits, during the time that it pleased Heaven to continue their union.

Soon after his marriage, the post of physician to the town of Brugg became vacant, and the principal citizens requested him to undertake it. Though the salary was very moderate, he was induced to accept the place ; and in this situation passed fourteen years of his life, dividing his time between the study and practice of physic, perusing valuable books on other subjects, and in composing, and corresponding with his friends.

His conduct as a physician forms a striking example for those in the medical line, and is thus described by his affectionate biographer.

“Zimmerman's taste for solitude did not render him neglectful of the functions, which his employment imposed upon him, and which he fulfilled with the greatest tenderness and most scrupulous exactness. It was a duty, and the discharge of it gave him pleasure ; an extraordinary, difficult, and dangerous case engaged his utmost attention, and he scarcely ever quitted his patient. The hypochondria, said those who knew him, disappeared the moment

he entered our chambers ; the concern with which he examined us, commenced by giving us comfort ; he consoled and encouraged us, and finished his visits as a physician, by the remarks of a friend, which suspended in part the feeling of our ills."

In 1756, he published his first " *Essay on Solitude ;*" and three years after, gave the world his " *Dissertation on National Pride.*" In 1760, he was admitted a member of the society at Berlin ; and since that time, of several other literary bodies, who were eager to receive him.

In the year 1768, he was appointed chief physician to the king of England in Hanover. In this situation, he was plunged in the deepest sorrow, by the death of his excellent wife, who, after many years of lingering sickness, expired in his arms, on the 23d of June, 1770. In the year 1781, he was also deprived of an amiable daughter.

His domestic comforts being now almost entirely destroyed, he was induced once more to enter into the marriage union with a daughter of the king's physician at Lunenburg. This lady was well acquainted with the English and Italian languages ; she criticised his compositions with original taste and sound judgment ; and continued to the last moment of his life, to be the tutelary angel, that directed, sustained, and consoled him. It was at this period, that he resumed and finished, nearly thirty years after his first essay, his great work on Solitude. It is in four volumes ; the two first of which appeared in 1784, the two last in 1786.

This publication was received with great applause. The empress of Russia was so well pleased with it, that in 1786, she sent the author a ring, set with diamonds of extraordinary size and beauty, with a golden medal, bearing

on one side the figure of the empress, and on the other, the happy reform of the Russian monarchy; to which was added a note in her own hand writing, containing these words. "To M. Zimmerman, counsellor of state, and physician of his Britannic majesty, to thank him for the excellent precepts he has given mankind, in his book upon Solitude." These flattering marks of her approbation, were accompanied with an invitation to St. Petersburg, which he declined, on account of his health. The empress commenced a correspondence with him, which lasted six years. The ordinary subjects of their letters were politics, literature, and philosophy. She also caused it to be proposed to him to settle at St. Petersburg, as her first physician, with a handsome salary; but he declined accepting the offer.

This celebrated physician was a zealous advocate for the truth of the christian religion; hence, at this period, he suffered great uneasiness from the progress of a new and extraordinary society, whose grand object he supposed was to abolish religion, and subvert social order. This confederacy, which is denominated, "The Secret Society of the Illuminated," had become very formidable in Germany; and had vainly endeavoured to gain Zimmerman, who laid before the public the means by which they endeavoured to make profelytes. From that time, he was attacked by all the journalists in Germany. His book was not criticised, but burnt; and several pamphlets appeared to blacken his character and insult him. Too wise to reply, though deeply irritated by their invectives, and still more by the iniquitous mysteries which he daily saw developed, he attacked without reserve, and with all the energy of his mind and pen, the whole tribe of the illu-



minated. Though many respectable persons saw the progress of this society with silent regret, he was the first to expose its principles, and endeavour to open the eyes of the princes of Germany, to the danger to which they were liable, by neglecting to oppose the progress of so formidable a league.

A correspondence soon commenced between Zimmerman, and a number of persons who entertained similar ideas on this subject. In 1791, he received very pressing letters from M. Hoffman, professor of eloquence at Vienna, proposing the establishment of a journal to guard against the designs of the Illuminees, and requesting directions, materials, and advice. In his answers, he hinted at means to be employed by the princes, for suppressing these new revolutionists. Soon after, Hoffman informed him that the emperor, Leopold, patronised his journal, and was determined to exert his utmost authority to crush the confederacy. Upon receiving this information, Zimmerman addressed a memorial to that prince, explaining the dangerous principles of this sect, and pointing out the best methods of preventing their fatal consequences. The emperor returned a speedy answer, in which he testified his approbation; and, as a mark of his gratitude, presented him a box set in diamonds with his cypher. A letter from the person whom Zimmerman had employed to present the memorial, and with whom Leopold had conversed concerning it, entered into very minute details respecting the intentions of that prince, and declared that he had resolved immediately to employ the measures which had been recommended to him; and that, in order to extend their influence, the affair should be represented to the diet of Ratisbon, as an object which demanded their most serious de-

liberation. This intelligence was highly pleasing to Zimmerman ; but his grief was proportionably great, when, a few days after, he was informed of the unexpected death of the emperour, accompanied with very mysterious circumstances.

This excellent man soon recovered from the dejection into which this event had plunged him, and redoubled his activity, by extending his correspondences, and publishing fresh pamphlets. He not only wrote himself, but dispersed the works of the other defenders of the same cause, which was no easy task, as many of the booksellers were in the interest of the Illuminees, who pursued him as their most dangerous enemy. Deeply impressed with the importance of the cause, he devoted the hours of repose, both early and late, to this arduous task. His mind was thus in continual action, and his body had not the repose it required. He supported himself under this incessant fatigue for several years ; but his health was gradually undermined, and in 1794, he wrote a letter to his particular friend, in which he thus points out the progress of the secret society. " She is mistress of almost every press, of every German journal, and of all the courts." The events of the war in Germany seemed also deeply to affect his spirits ; and he feared the invasion of the electorate, and the sacking of Hanover. These melancholy ideas increased in proportion as his health and strength failed, and he was haunted with the idea that the enemy were plundering his house, and he and his family reduced to a state of misery and want. At certain intervals, his mind seemed to recover, only for the purpose of rendering him sensible of his approaching dissolution ; and he frequently said to his physicians, " I perceive my death will be slow and painful."

About fourteen hours before his death, he exclaimed, "leave me to myself, I am dying." He expired without a groan, on the 7th of October, 1798.

"What upright mind," says Dr. Tissot, "does not regret the loss of a man, who has given himself up with a perseverance, perhaps without example, to the good of humanity; who having seen spring up, and quickly become powerful, an association, whose aim seems to be the destruction of every base on which, for so many ages, the order and happiness of society has reposed; who first, and for a long time alone, combatted all its principles, and opposed himself to its progress, with a force and constancy, of which few, very few men, would have been capable; who, without any other view than that of the general good, and animated by the admirable principle, that to spare the wicked is to hurt the good, exposed himself to the most violent criticism, to the resentment, to the hatred, of a multitude of men, redoubtable by their talents, by their credit, and even by their principles; who has sacrificed his pleasures, his fortune, his repose, his health, and even his life, to the desire of putting a stop to a desolating scourge."

*Tissot's Life of Zimmerman.*

### EDMUND BURKE, *Esq.*

EDMUND BURKE, a celebrated statesman, was the son of a worthy and able attorney, and born in Limerick in Ireland, 1729. He was first sent to an academy, and thence to Dublin college. Having completed his education at the university, he went to London, and entered himself a student of the Middle Temple, with a view of being

called to the bar. Animated by the first examples of antiquity, he bent all the powers of his capacious mind to the acquisition of knowledge. But his health was not equal to this intense application, and a dangerous illness threatened to deprive himself, his friends, and the world, of the fruits of such unparalled industry and talents.

Soon after his recovery, he married Miss Nugent, daughter of the physician who attended him in his sickness. Returning health again enabled him to pursue his studies, and the first efforts of his genius were exhibited in "An Inquiry into the Nature and Origin of our Ideas respecting the Sublime and Beautiful." From this work we may date the commencement of his fame as an author.

In the year 1776, he was made secretary to the marquis of Rockingham; and through the favour of Lord Verney, was soon after returned a representative of the borough of Wendover. His first exertions in parliament were in opposition to the design of taxing the Americans. All his public speeches were eminently distinguished for eloquence, and brilliancy of imagination.

In 1790, he published his Reflections on the change which had been effected in France. He had long viewed with anxiety the new philosophy become fashionable in that kingdom; and bestowed the most accurate attention on the designs of its votaries, as they gradually unfolded themselves. Being firmly convinced of the truth of Divine Revelation, his mind was strongly impressed with the necessity of religion to the well being of society; for he saw that morals would fail without its support; and that religious scepticism had a tendency to produce political confusion.

During the recess of 1794, he quitted the senate in favour of his son ; but he did not live to fulfil the expectations of his beloved father, who was deeply affected with his death.

This great man's moral character was as amiable and respectable, as his intellectual was admirable ; and his conduct was exemplary in all the duties and relations of life. His affections were ardent, and his friendships fervid and active. He united the wisdom of the philosopher with the urbanity and elegance of the polite gentleman, and held an elevated rank among the statesmen of Europe.

During his last illness, his understanding operated with undiminished force, and uncontracted range ; and his disposition retained its usual sweetness. He continued regularly to perform the duties of benevolence and religion. His concern for the happiness of his friends, and the welfare of mankind, were equally vivid. He frequently, during his sickness, declared his unshaken belief of the christian religion, his veneration for christians of all persuasions, but his own preference for the church of England. He bore his long and painful illness with the fortitude of a christian ; and looked forward with trembling hope to that eternal rest, which he had long sought with unfeigned humiliation. He appeared neither to wish nor to dread, but patiently and placidly to wait the hour appointed for all living. A short time before his death, he recapitulated the most important actions of his life, the circumstances in which he acted, and the motives by which he was prompted ; and spoke with pleasure of the conscious rectitude of his intentions. He expressed his cordial forgiveness of all those who had endeavoured to injure him. His end was

suiting to the simple greatness of mind he had displayed through life, calm without levity, and full of dignity without ostentation. He had been listening to some essays of Addison, in which he ever took delight; had recommended himself in many affectionate messages to the remembrance of those absent friends, whom he had never ceased to love; had conversed some time with his accustomed energy of thought and expression, on the awful situation of his country, for the welfare of which his heart was interested to its last beat; had given with steady composure some private directions, in contemplation of his approaching death, when, as his attendants were conveying him to his bed, sunk down, and, after a short struggle, expired without a groan, July 8th, 1797, at his seat at Beaconsfield, in the sixty eighth year of his age.

*Bisset's Life of Burke.*—*Annual Necrology*, 1797.

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### WILLIAM COWPER, Esq.

WILLIAM COWPER, an eminent poet, was born in 1731. He was descended from an ancient family, who were distinguished both for rank and talents. His father, the reverend John Cowper, was chaplain to King George II. and rector of Great Berkhamstead in Hertfordshire. His mother, whose merits are feelingly recorded by the filial tenderness of the poet, died in 1737.\* The loss of this excellent parent in his childhood, was his first misfortune, and perhaps contributed greatly to the dark colouring of

\* Mr. Cowper published a beautiful little poem, fifty years after the decease of his mother, on receiving her picture from Norfolk.



his subsequent life. He appeared peculiarly to require maternal attention ; for his infancy was delicate in no common degree, and his constitution discovered at a very early season, that morbid tendency to diffidence, to melancholy and despair, which darkened as he advanced in years, into periodical fits of the most deplorable depression.

At nine years old, Cowper was sent to Westminster school. This situation was ill suited to his natural tenderness and timidity ; and the cruel treatment of his older associates, left an indelible impression on his mind. However, it did not prevent him from cultivating his intellectual faculties with assiduity and success.

After quitting Westminster school, at the age of eighteen, he was sent to a celebrated attorney, with whom he continued three years, and then entered himself, as a regular student in law, at the Inner Temple. His genius and inclinations rendered him totally unfit to encounter the bustle and perplexities of public life. His biographer observes, that, “ reserved as he was to an extraordinary and painful degree, his heart and mind were yet admirably fashioned by nature, for all the refined intercourse and confidential delights of friendship and of love ; but though apparently formed to possess, and to communicate an extraordinary portion of mortal felicity, the incidents of his life were such, that, conspiring with the peculiarities of his nature, they rendered him, at different times, the most unhappy of mankind.”

In his thirty third year, he was nominated to the office of reading clerk, and clerk of the private committees in the House of Lords. But as the idea of reading in public proved a source of torture to his tender and apprehensive

spirit, an expedient was devised to promote his interest, without wounding his feelings. Resigning this situation, he was appointed clerk of the journals in the House of Parliament, with a hope that his personal appearance in that assembly might not be required. But this expectation was also frustrated; a parliamentary dispute made it necessary for him to appear at the bar of the House of Lords, to entitle himself publicly for the office.

Animated by the intreaties of his friends, he endeavoured to surmount his terrors on this occasion; and to prepare himself for his public duty, by attending closely at the office for several months, to examine the parliamentary journals; his application was rendered useless by that excessive diffidence, which made him conceive that, whatever knowledge he might previously acquire, would all forsake him at the bar of the house. This distressing apprehension increased to such a degree, as the time for his appearance approached, that when the day so anxiously dreaded arrived, he was unable to make the experiment.

The conflict between the wishes of just, affectionate ambition, and the terrors of diffidence, so entirely overwhelmed his health and faculties, that after two learned and benevolent divines, the reverend John Cowper, his brother, and the reverend Martin Madan, his first cousin, had vainly endeavoured to establish a lasting tranquillity in his mind, by friendly and religious conversation, it was found necessary to remove him to St. Albans, under the care of Dr. Cotton, a celebrated physician and poet, with whom he remained eighteen months.

At this period, distressing apprehensions respecting his eternal welfare were added to Cowper's constitutional mel-

ancholy. From December, 1763, to the following year, he laboured under the severest sufferings of mental depression ; but the medical skill of Dr. Cotton, combined with his cheerful, benignant manners, gradually succeeded, with the blessing of Heaven, in removing the undescribable load of religious despondency, which had clouded his admirable faculties. His ideas of religion were changed from the gloom of terrour and despair, to the lustre of comfort and delight.

This more just and cheering view of evangelical truth, is said to have arisen in his mind, whilst he was reading the third chapter of St. Paul's epistle to the Romans. Devout contemplation became more and more dear to his reviving spirit. He now resolved to relinquish all thoughts of a laborious profession, and all intercourse with the busy world, and pass the remainder of his life in retirement. The consolation which he experienced, after the severest distress, he thus describes in an affecting allegory.

“ I was a stricken deer, that left the herd  
 “ Long since ; with many an arrow deep infix'd,  
 “ My panting side was charg'd, when I withdrew  
 “ To seek a tranquil death in distant shades.  
 “ There was I found by one who had himself  
 “ Been hurt by the archers. In his side he bore,  
 “ And in his hands and feet, the cruel scars.  
 “ With gentle force soliciting the darts,  
 “ He drew them forth, and heal'd, and bade me live ”

*The Task, Book III.*

In June, 1765, the reviving invalid removed to a private lodging in the town of Huntingdon, where he had frequent opportunities of intercourse with his brother, the reverend John Cowper, whose place of residence was con-

tigious. In this retirement, he attracted the notice of William Carthorne Unwin, then a student at Cambridge, whose father, a clergyman, superintended a private classical seminary in Huntingdon. This intelligent young man solicited Cowper's acquaintance, and, charmed with the acquisition of such a friend, presented him to his parents, who affectionately solicited him to relinquish his lonely lodgings, and fix his residence with them. He complied with their request, and lived in the most intimate friendship with this amiable family.

After the death of Mr. Unwin, which took place in 1767, Mr. Cowper removed to Olney in Buckinghamshire, accompanied with that gentleman's widow, who generously requested him to continue under her care. This lady possessed a superiour intellect, and highly cultivated mind; and proved to him a singular and invaluable friend. The reverend Mr. Newton was then curate of Olney, and they were desirous of entering into the flock of a benevolent and animated pastor, whose religious ideas were congenial with their own.

The retirement of this excellent man was ennobled by many private acts of beneficence; for though he was far from being opulent, he exerted his confined ability to the utmost to assist the indigent; and his capacity to do good was enlarged, by the liberal assistance of the late Mr. Thornton, whose memory he has immortalized in his poem on charity.

In 1770, the sickness and death of his learned, pious, and affectionate brother, made a very deep impression on the tender heart and mind of Cowper; hence he was induced to write a narrative of the remarkable circumstan-

ces which occurred at that time. In his sequestered life, he seems to have been much consoled and entertained, by the society of his pious friend, Mr. Newton, in whose religious pursuits, he took an active part. A collection of hymns, composed for the inhabitants of Olney, was the joint production of the divine and poet, and intended, as the former expressly says in his preface, "to perpetuate the remembrance of an intimate and endeared friendship."

In 1773, Cowper sunk into severe paroxysms of religious despondency, which suspended the exercise of his genius for several years. He recovered by slow degrees, and resumed his literary pursuits. In 1781, he published a volume of poems, chiefly on serious subjects. In 1786, he composed the *Task*, which was printed the following year. In this poem, he not only surpassed all his former compositions, but executed an extensive work, of original and diversified excellence.

In 1786, he removed with Mrs. Unwin, to the pleasant village of Weston. During his residence in Olney, his intimacy with Mr. Newton was so great, that this venerable divine has described it in the following remarkable terms, in memoirs of the poet, which affection induced him to begin, but which the troubles and infirmities of a very advanced life have obliged him to relinquish.

"For nearly twelve years we were seldom separated for seven hours at a time, when we were awake and at home. The first six, I passed in daily admiring, and endeavouring to imitate him; during the second six, I walked pensively with him in the valley of the shadow of death."

Mr. Newton records, with a becoming satisfaction, the evangelical charity of his friend. "He loved the poor,"

says his devout memorialist, "he often visited them in their cottages, conversed with them in the most condescending manner, sympathised with them, counselled and comforted them in their distresses ; and those who were seriously disposed, were often cheered and animated by his prayers."

In 1791, after five years of intense labour, Cowper published a complete version of Homer, in two quarto volumes. At the conclusion of this work, he undertook an edition of Milton, with a translation of his Latin and Italian poems. Mr. Hayley, who had distinguished himself by several ingenious productions, both in prose and verse, was then engaged in writing the Life of Milton. This incident gave rise to an intimate and endearing acquaintance between the two authors. Upon their first introduction, Mr. Hayley observes, "I was enchanted, to find that the manners and conversation of Cowper resembled his poetry, charming by unaffected elegance and the graces of a benevolent spirit."

The literary pursuits of this eminent poet were again interrupted by the declining health of Mrs. Unwin, who had watched over him with maternal vigilance, during the long periods of his depressive malady. Her increasing illness conspired, with his constitutional melancholy, gradually to undermine his faculties, and plunge him in the most distressing situation.

In 1794, the king granted an annuity of three hundred a year, to this dejected invalid ; and in 1795, he was placed under the care of his young kinsman, the reverend John Johnson, of Dereham, who devoted himself to the promotion of his health and happiness. In 1796, Mrs. Unwin ended a troubled existence, distinguished by a sub-



lime spirit of piety and friendship, that shone through long periods of calamity, and continued to glimmer through the distressful twilight of her declining faculties. She was buried in the north aisle of Dereham church ; a marble tablet was erected to her memory, with the following inscription.

“ Trusting in God with all her heart and mind,  
 “ This woman prov’d magnanimously kind,  
 “ Endur’d affliction’s desolating hail,  
 “ And watch’d a poet through misfortune’s vale.  
 “ Her spotless dust angelic guards defend !  
 “ It is the dust of Unwin, Cowper’s friend !  
 “ That single title in itself is fame,  
 “ For all who read his verse, revere her name.”

Cowper survived this lady four years, during which time Mr. Johnson continued his affectionate attentions ; and it seemed as if Providence had expressly formed him to prove such a guardian to the declining years of this afflicted poet, as the peculiar exigencies of his situation required. He was at times so far relieved, as to write a few occasional poems ; and his friends sometimes indulged the hope of his complete restoration to health ; but the depression of his mind was the effect of bodily disorder, so obstinate that their expectations were fatally disappointed ; and towards the close of the year 1799, it became sufficiently evident that he could not successfully contend with the ravages of a rapid decay, and that ere long the mortal must put on immortality.

The deplorable inquietude and darkness of his latter years, were mercifully terminated by a most gentle and tranquil dissolution. He passed through the awful moments of death so mildly, that although five persons were

present, and observing him in his chamber, not one of them perceived him to expire ; but he had ceased to breathe about five minutes before five in the afternoon, on the 25th of April, 1800. He was buried in Dereham church, where a monument was erected to his memory.

Mr. Hayley, the affectionate biographer of this excellent man, observes, that “ Few ministers of the gospel have searched the scriptures more diligently than Cowper, in his days of health, and with happier effect ; for a spirit of evangelical kindness and purity pervaded the whole tenour of his language, and all the conduct of his life.”

He prepared himself for his great poetical achievements, by a fervent application to the sacred oracles. In reading the Bible, he admired and studied the eloquence of the prophets. He was particularly charmed with the energy of their language, in describing the wrath of the Almighty.

By his zealous attention to the scripture, he incessantly treasured in his own capacious mind, those inexhaustible stores of sentiment and expression, which enabled him gradually to ascend the purest heights of poetical renown, which rendered him at last, what he ardently wished to prove—the poet of christianity—the monitor of the world.

*Hayley's Life of Cowper.*

### SIR WILLIAM JONES.

WILLIAM JONES, Esq. was born in 1746, at his father's residence in Wales. He was son to the famous mathematician, William Jones, who was the pupil and

friend of Newton, under whose patronage he taught mathematics in London.

Under the guidance and tuition of such a parent, the mind of this celebrated man was early formed to regular habits of thinking, and from him he soon caught the generous enthusiasm of literary fame. After having been instructed by his father in the rudiments of classical learning, he was placed at Harrow school, where he distinguished himself no less by his wonderful facility in acquiring the learned languages, than by his fine taste in Latin poetry.

In 1763, he was sent to the university at Oxford, of which he was soon made a fellow, and where he was equally distinguished for prematurity of mind, and unexampled diligence in his studies. His diligence indeed was so unremitting, and his memory so retentive, that before he had attained the age of twenty two, he not only acquired a thorough knowledge of the Hebrew, Greek, and Latin tongues, but had also made great proficiency in the Arabic and Persian. Neither had he neglected to cultivate the polished languages of modern Europe; and his knowledge of the French was so perfect, that at the age of twenty four, while he was yet a recluse student at the university, he translated the history of Nadir Shaw from Persian into French, not only with grammatical exactness, but with a purity and elegance of diction, that obtained him the applause of the most distinguished critics in France. About this time he published his "Commentaries on Asiatic Poetry."

He had determined on attaching himself to the profession of the law, at the age of twenty four; and though his

studies in general jurisprudence, and the common law of England, had been pursued with the most indefatigable diligence, he neglected not at the same time, to give his attention to physical sciences, and to carry on with amazing rapidity, his researches into the literature of Asia. Between the years 1776, and 1784, he published a number of ingenious essays in prose, and a volume of poems, chiefly consisting of translations from the Arabic, Persian, and Turkish poets.

The reputation of his genius and great learning, being now spread abroad, his acquaintance was sought by people of the first rank in literature ; he consequently became known to Dr. Johnson and Dr. Joshua Reynolds, who introduced him to the celebrated literary club, of which he was admitted a member.

In the summer of 1783, he embarked for India, having been appointed one of the judges of the supreme court of Calcutta.

When he arrived at Calcutta, after taking his seat on the bench of the supreme court, according to the usual forms, he made public his plan for instituting a society in that place, "for the purpose of inquiring into the history, arts, sciences, and literature of Asia." This plan was eagerly embraced by those gentlemen in Calcutta, who were best qualified to estimate its advantages, and to contribute to its support, and being patronized by Mr. Hastings, the governour general, the society was founded, Sir William Jones was elected perpetual president, and delivered his preliminary discourse in 1784.

He was now enabled to give full scope to the energy of his mind, and to gratify every wish of his heart. The

wide and fruitful region of Asiatic learning was opened before him, and the high and independent station which he filled, gave him a commanding prospect of it, whilst he practised those laws, which it was the pride of his life to cherish and revere, and administered to his fellow creatures the pure maxims of justice and truth.

He had long ardently desired to study the Sanscrit language, and in three years made himself so completely master of it, that the most enlightened professors of the doctrine of Brahma, confessed with pride, delight, and surprize, that his knowledge of their sacred dialect was most critically correct and profound. Their respect and attachment continued to the last. The Pandits, who were in the habit of attending him, sincerely lamented his death, and felt the highest admiration for his superiour talents and virtues.

He applied himself to his studies with pertinacious and unwearied diligence. Notwithstanding the great attention, which his professional duties, and the preparation of his many valuable discourses to the Asiatic Society required, he found time to write and publish some works, no less curious than important, between the years 1788, and 1793. These were an English version of the Sirajjah or Mahometan law of inheritance, with a commentary; the Institutes of Menu, literally translated from the Sanscrit, with a learned preface, treating both of the antiquity and value of the work; and an elegant translation of the drama of Sancontala, from the same language. The first of these performances, he printed at his own expense, and sold for the benefit of insolvent debtors; an action so disinterested, that it will serve to do immortal honour to his memory.

This eminent man had engaged in a most useful work, which was a copious digest of the Mahometan and Hindoo law, compiled from Arabic and Sanscrit originals, a plan of which he presented to government, who gave it the most liberal patronage and strenuous support ; but the hand of death arrested the progress of this performance. In April, 1794, he was attacked with a bilious complaint, which, after a few weeks, proved so obstinate, that it baffled the utmost skill of his physicians. The last hour of his life was marked by a solemn act of devotion. Finding his dissolution rapidly approaching, he desired his attendants to carry him into an inner apartment, where at his desire they left him. Returning, after a short interval, they found him in a kneeling posture, with his hands clasped, and his eyes fixed towards heaven. As they were removing him, he expired.

The following epitaph was written by himself, and will doubtless be acceptable to the reader.

Here lies deposited,  
 The mortal remains of a man  
 Who feared God, but not death ;  
 And maintained independence,  
 But sought not riches :  
 Who thought  
 None below him but the base and unjust,  
 None above him but the wise and virtuous,  
 Who loved  
 His parents, kindred, friends, country,  
 With an ardour  
 Which was the chief source of  
 All his pleasures, and all his pains ;  
 And who having devoted



His life to the service  
 And to  
 The improvement of his mind,  
 Resigned it calmly,  
 Giving glory to his Creator ;  
 Wishing peace on earth,  
 And  
 Good will to all creatures,  
 On the—day of—  
 In the year of our blessed Redeemer  
 MDCC.

The person of Sir William Jones was genteel and graceful ; his countenance open, manly, vivacious, and serene. His deportment was dignified, yet easy ; his address courteous, yet plain ; and his manners polished, yet familiar. Hence, upon a first acquaintance, he not only excited the admiration, but acquired the esteem of those with whom he conversed. In conversation, he illustrated in a pleasing manner every topic which was discussed, and conveyed instruction with a modesty and elegance, that at once captivated and informed the mind.

The placidity and gentleness for which he was distinguished, did not proceed from constitutional tameness and languor, but sprang from the union of temperance and liberality, which a virtuous habit had formed in his mind. He was sedate, moderate, and cautious ; but at the same time animated, aspiring, and generous. He possessed a proud honour, an inflexible firmness, and a high sense of justice ; yet he had not in his disposition any thing of haughtiness, obstinacy, or austerity. His pride consisted in the love of independence ; his resolution, in shunning the temptations of vice ; and his idea of equity, in pro-

curing peace and happiness among men, by making the laws lovely rather than severe.

He was no less estimable in public than in private life. As a public man, whether we consider his fine taste, the strength of his mental faculties, or the vast extent and variety of his acquirements, we are equally enamoured with his talents. His intellectual powers were of the highest order. The clearness of his understanding no paradox could perplex; the quickness of his intuition ran through systems at a glance; the solidity of his judgment even his lively fancy could not warp; and nothing useful or elegant escaped the retentive vigour of his memory. To these properties, he added a fertile imagination, a luminous comprehension, and an elasticity of mind, which gave activity to all the operations of his genius. His mind thus constituted, was enriched with the collective science and learning of all times, and of all nations.

Sir John Shone, in a discourse delivered at a meeting of the Asiatic Society, 1794, speaking of Sir William Jones, observes, "I have already enumerated attainments and works, which from their diversity and extent, seem far beyond the capacity of the most enlarged minds; but the catalogue may yet be augmented. To a proficiency in the languages of Greece, Rome, and Asia, he added the knowledge of the philosophy of those countries, and of every thing curious and valuable in them. The doctrines of the Academy, the Lyceum of the Portico, were not more familiar to him, than the tenets of the Vedas, the mysticism of the Sufis, or the religion of the antient Persians; and whilst, with a kindred genius, he pursued with rapture the heroic, lyric, or moral compositions of the most renowned poets of Greece, Rome, and Asia, he could turn with equal de-

light and knowledge, to the sublime speculations or mathematical calculations of Barrow and Newton. With them also he professed his conviction of the truth of the christian religion, and he justly deemed it no inconsiderable advantage, that his researches had corroborated the multiplied evidence of revelation, by confirming the Mosaic account of the primitive world."

*Asiatic Annual Register.—Asiatic Researches.—  
Note to Maurice's Poem to the memory of Sir  
William Jones.*

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### DR. JAMES BEATTIE.

JAMES BEATTIE was born in Scotland, and received part of his education at the university of Aberdeen, where he cultivated the belles lettres with great assiduity, and as great success. His first employment was that of instructing youth; he assisted at the grammar school of Aberdeen, and during his residence there, married the daughter of his principal. He was afterwards promoted to the professorship of moral philosophy and logic, in the Mariscal College of the university; and was assiduous in discharging the duties of this office.

After writing a volume of original poems and translations, in 1770, he published an "Essay on the Nature and Immutability of Truth, in opposition to Sophistry and Scepticism." A few years after, in 1777, this work was republished in quarto, by subscription, at the desire of several persons of distinction.

In 1783, by the recommendation of Bishop Porteus, he completed and gave the world "Evidences of the Chris-

tian Religion," briefly and plainly stated, a performance intended for the use of young persons.

Dr. Beattie filled the chair of moral philosophy in the university of Aberdeen with great applause; and his behaviour in every department of life is truly amiable. Though deeply engaged in literary pursuits, he was cheerful, and at times unbent his mind in the society of his friends, until a melancholy event occurred, which, notwithstanding his singular piety, cast a gloom upon his mind.

For many years his eldest son, at once his companion and friend, had contributed not a little to cheer his mind, and promised to become the delight of his declining years. This stay, this prop of all his comforts, and all his hopes on earth, was snatched from him in 1790, when he had attained the age of twenty two. This promising young man displayed, on one hand, such a virtuous disposition, as the fondest father might have been proud to behold, while, on the other, his genius and talents began to develop, and afford an early prospect of future excellence.

Dr. Beattie published a life of his much beloved and lamented son, and concludes his account in the following affecting terms.

"I have lost the pleasankest, and for the last four or five years of his short life, one of the most instructive companions that ever man was delighted with. But the Lord gave; the Lord hath taken away; blessed be the name of the Lord. I adore the author of all good, who gave him grace to lead such a life, and die such a death, as makes it impossible for a christian to doubt of his having entered upon the inheritance of an happy immortality.

*European Magazine, 1801.—*

*Public Characters, for 1802.*

*WILLIAM WILBERFORCE, Esq.*

WILLIAM WILBERFORCE was born in the town of Hull, in the year 1759. By the death of his father, when he was very young, the care of his education devolved upon a prudent and affectionate mother, who appears to have been in every respect qualified for discharging this important duty. About the year 1774, he was entered at St. John's college, Cambridge, where he formed an intimate friendship with Mr. Pitt, the late minister.

When he became of age, which was a few weeks prior to the general election in 1780, he was, in conjunction with Lord Robert Manners, almost unanimously elected the representative of Hull. In the year 1784, he was reelected with Mr. Thornton; but declined this honour, having been chosen also a representative of the county of York.

As a senator, he has chiefly distinguished himself by his spirited opposition to the slave trade, and his exertions in that cause have enrolled his name among those who are most distinguished for humanity, and the love of their fellow creatures. His speeches in parliament, in favour of the abolition of this infamous traffic, are celebrated for eloquence, energy, and sound reasoning.

His character as an author and friend to religion, is truly respectable. In the year 1797, he published a work, entitled, "A Practical View of the prevailing Religious System of professed Christians, in the higher and middle classes, contrasted with Real Christianity." This work had a rapid and extensive circulation; several editions of it were sold in the course of the first year. It was soon after republished in a form better adapted to answer the purposes of those christians, who supposed it a work prop-



er to be given away among the lower classes of society, and thousands have, in this way, been distributed in different parts of the country.

In private life, this excellent man is said to exhibit, in a very high degree, that humanity, benevolence, and strict piety, for which he has been a public advocate.

*Public Characters of 1800—1801.*

*RICHARD CUMBERLAND, Esq.*

RICHARD CUMBERLAND, an ingenious writer, is the son of Dr. Dennison Cumberland, late bishop of Clowfert and Killalo in Ireland. He was educated at Trinity college, Cambridge; and, by the interest of Lord George Germaine, was introduced to the office of trade and plantations, where he succeeded the late Mr. Pownal as secretary, in which post he continued until the suppression of that appointment by Mr. Burke's bill, when he retired and was supported by a pension.

This gentleman is esteemed one of the best dramatic writers of the age, and his compositions of that kind are numerous. In 1785, he published the "Observer," next year a second edition appeared; and the subsequent editions have now swelled the work to five volumes. In 1792, he published a poem, called "Calvary, or the Death of Christ."

He is not only distinguished as an elegant writer, both in prose and poetry; but, in several papers in the Observer, has shown himself to be an able advocate for the sacred truths of revealed religion.

*Public Characters for 1798—1799.*



*JACOB BRYANT.*

JACOB BRYANT, a distinguished writer of the present age, has exerted his talents in defence of the truth of divine revelation, in his "Analysis of Ancient Mythology," and his "Observations on the Plagues of Egypt." The character of this great man, is thus delineated by the author of the Pursuits of Literature.

"No man of literature can pass by the name of Mr. Bryant without gratitude and reverence. He is a gentleman of attainments peculiar to himself, and of classical erudition without an equal in Europe. His whole life has been spent in laborious researches, and the most curious investigations. He has a youthful fancy, and a playful wit, with the mind, and occasionally the pen of a poet; and with an ease and simplicity of style, aiming only at perspicuity. He has contended, in various fields of controversy, with various success; but always with a zeal for truth and a soberness of inquiry. He has lived to see his eightieth winter, with the esteem of the wise and good; in honourable retirement from the cares of life; with a gentleness of manners, and a readiness and willingness of communication seldom found. He is admired and sought after by the young, who are entering on a course of study, and revered and often followed by those who have completed it. Above all, he has gone forth in the strength imparted unto him, in defence of the holy law made and given by God; he has put on the panoply from above, and having enlarged his mind, sanctified his studies, he may expect with humble confidence the consummation of his reward."

This eminent man, in his *Analysis of Ancient Mythol-*

ogy, has given the most convincing proofs of the truth of the Mosaic history. He has shewn, that all the rites and mysteries of the gentiles were only so many memorials of their principal ancestors, and of the great occurrences to which they had been witnesses. Among these memorials, the chief were the ruin of mankind by a flood, and the renewal of the world in one family. They had symbolical representations, by which these occurrences were commemorated; and their ancient hymns, in their temples, were to the same purpose. They all related to the history of the first ages, and to the same events which are recorded by Moses.

*Pursuits of Literature.—Bryant's Analysis  
of Ancient Mythology.*

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*ELIAS BOUDINOT, Esq.*

In giving an account of the great men, who have exerted their talents in defence of the truth of christianity, honourable mention ought to be made of an American author of the present day, ELIAS BOUDINOT, doctor of laws, and director of the mint of the United States, who, in 1801, published a work entitled, "The Age of Revelation, or the Age of Reason shown to be an Age of Infidelity." In a dedication of that performance to his daughter, he makes the following declaration respecting the scriptures.

"For nearly half a century have I anxiously and critically studied that invaluable treasure, and I scarcely ever take it up that I do not find something new; that I do not receive some valuable addition to my stock of knowledge, or perceive some instructive fact never observed be-

fore. In short, were you to ask me to recommend the most valuable book in the world, I should fix upon the Bible, as the most instructive, both to the wise and ignorant. Were you to ask me for one affording the most rational and pleasing entertainment to the inquiring mind, I should repeat it is the Bible, and should you renew the inquiry, for the best philosophy, or the most interesting history, I should still urge you to look into the Bible. I would make it in short the alpha and omega of knowledge ; and be assured that it is for want of understanding the scriptures, both of the Old and New Testament, that so little value is set upon them by the world at large. The time however is not far distant, when they will meet a very different reception from the sons of men."

*Boudinot's Age of Revelation.*

END OF THE FIRST PART.



THE  
TRUTH AND EXCELLENCE  
OF THE  
*Christian Religion* Exhibited.

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PART II.

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CONTAINING  
EXTRACTS FROM THE WRITINGS OF MA-  
NY OF THE FOREGOING AUTHORS ON  
THIS INTERESTING SUBJECT.





## PREFACE TO PART II.

THE following extracts are wholly selected from the writings of laymen, who cannot rationally be supposed to have had any interested motives to induce them to become advocates for the truth of the christian religion.\* Many of those eminent men possessed strong intellects, sound judgment, and profound erudition. They had fully examined the subject, and were perfectly ac-

\* The compiler does not mean to suggest, that the objections against the writings of clergymen in defence of the christian religion, are really just and well founded. For, "they do not desire to be trusted on their own authority, but upon the reasons they offer ; but lawyers and physicians are not less trusted, because they live by their professions ; but it is a suggestion that easily takes hold of weak minds, and especially such as catch at objections, and are willing to be caught by them. And considering the diligence of the adversary, in making proselytes, and drawing men from the faith of Christ, equal diligence is required of those who aim to maintain that faith, not only to leave men no real ground, but even no colour nor pretence for their infidelity."

quainted with the objections of the most celebrated infidels.

The lives and writings of such men are peculiarly calculated to prove that talents and genius have not always led to infidelity; and that the abilities of the most celebrated deists are obscured by a competition with those luminaries of science, who have embraced christianity. It appears that the objections raised by deistical writers against the christian religion, are chiefly owing to the purity of gospel morality. For men, who are resolved to free themselves from all the restraints of divine and human laws, are naturally led to renounce and overlook the most clear and convincing evidence of its truth and divine authority.\*

\* After enumerating many eminent physicians, who have been firm believers in christianity, and distinguished for piety and virtue, Dr. Rush observes, "To the record of these medical worthies, I shall add but one remark, and that is, the weight of their names alone, in favour of revelation, is sufficient to turn the scale against all the infidelity that has ever dishonoured the science of medicine."

*Rush's Introductory Lectures.*

“ Deism,” says a late writer, “ is generally embraced either by men of a cold, phlegmatic, philosophical cast, who are indisposed to believing any thing for which they have not absolute demonstration, or by those who having never thought or reasoned, consider it as a mark of wit and talents to set up for unbelievers.”\*

The brevity of this work will not admit of inserting the various objections of deistical writers ; and a system established upon positive evidence cannot be shaken by the sophistry of sceptics. The human mind is too limited to comprehend in one view the vast plan of redemption, and objections may be raised to detached parts of any system, whilst

\* Dr. Johnson has remarked, that, “ Hume, and other sceptical innovators, are vain men, who will gratify their vanity at any expence. Truth will not afford sufficient food for their vanity, so they have recourse to errour. Hume owned to a clergyman in the bishoprick of Durham, that he had never read the New Testament with attention.”

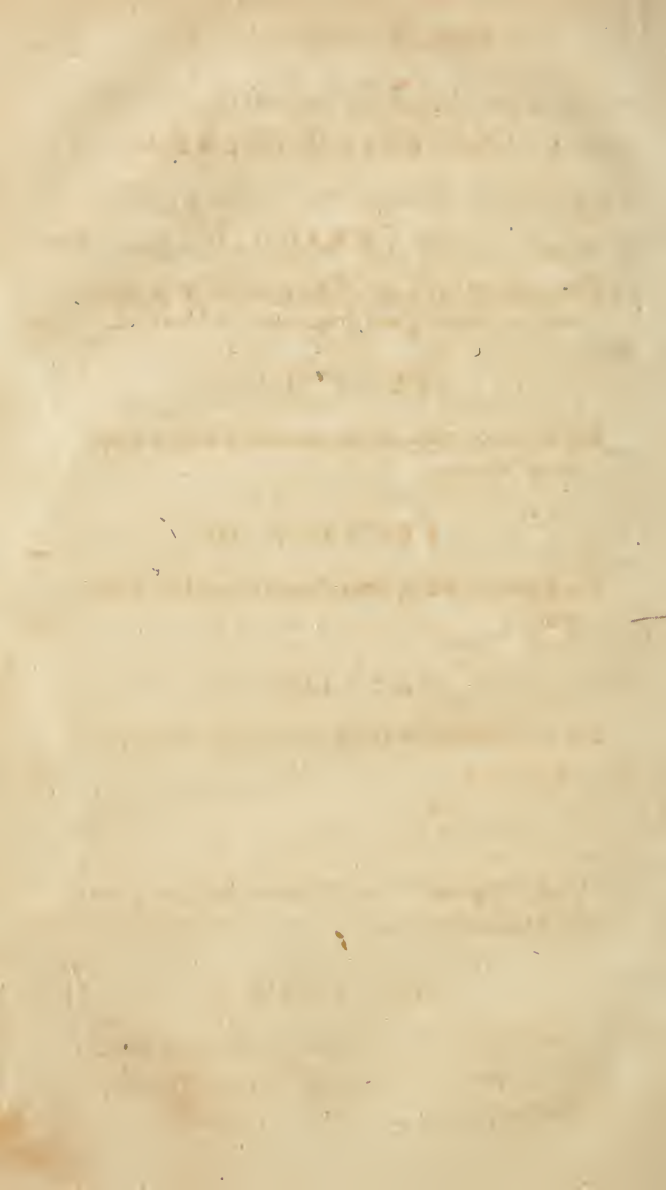
*Boswel's Life of Johnson.*

the great whole remains an impregnable bulwark.

It is not presumed, that the following arguments in favour of christianity will afford any new light to the learned reader. The work being principally intended for the use of young persons, with the sincere wish and ardent hope that it may be useful in forming and strengthening their minds in the belief of these divine truths, on which their present and future happiness must depend.

The compiler solicits the candour and indulgence of the public in the perusal of this work, and requests them to consider the many disadvantages she has been under, from want of means to procure various publications, which would have been useful for her selection, and which her pecuniary circumstances rendered her totally unable to purchase. In submitting this volume to the respectable subscribers, who have patronised it, and to the more extensive, though she hopes

not less candid readers, the public, she feels a satisfaction in avowing her firm belief in the truth of the christian religion, and a confidence of support in her feeble endeavours to promote that belief in others, and check the progress of infidelity.





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Dear Mother  
I received your kind letter  
of the 15th and was glad  
to hear from you. I am  
well and hope these few  
lines will find you the same.

I have not much news  
to write at present. I am  
still in the same place  
and doing the same work.  
I hope to hear from you  
again soon.

I must close for this  
time. Write soon.  
Your affectionate son,  
John Smith

PS I have not much news  
to write at present. I am  
still in the same place  
and doing the same work.  
I hope to hear from you  
again soon.



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THE  
TRUTH AND EXCELLENCE

OF THE

*Christian Religion* Exhibited.

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PART II.

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SECTION I.

*The Evidence in Favour of Revealed Religion,  
arising from its Necessity and Importance to  
Mankind.*

IN exhibiting the evidences of the christian religion, the first thing to be inquired into, is the importance and usefulness of divine revelation ; for if such a thing be useful and important, and even necessary to man, it must be suitable to the divine wisdom and goodness to bestow it.

*First,* If man had persevered in his primitive innocence ; if human principles and practice had no influence on human happiness, nor on each other ; and if ignorance, in-

attention, and prejudice ; if superstition and sensuality ; if savage life, and sanguinary passions, had no tendency to corrupt men's opinions, to pervert their reason, and to plunge them into guilt and wretchedness ; on these suppositions it might be admitted that there is no need of revelation. But from daily experience, and from the history of men in all ages, it appears, that not one of the things now supposed is agreeable to fact.

That man did not persevere in innocence, requires no proof. That corrupt principles and practices lead to misery, and truth and virtue to happiness, is as evident, as that order is preferable to confusion, security to danger, and a wise and good man to a barbarian or wild beast ; that, even though our intentions be good, we must mistake our duty, if we are ignorant of the nature of that being who is the object of it, will not be doubted by those who have observed, that we must believe a man to be our parent or benefactor, before we can be sensible that we owe him the duty of gratitude or filial affection. And that men's notions of all the objects of duty, of their Creator, their fellow men, and themselves, are liable to be perverted, and in every country unenlightened by revelation, have been perverted by the weakness of the human understanding, by the force of prejudice and passion, by vice, by inattention, by superstition, the history of mankind proves to be a melancholy, but incontestible truth.

This being granted, it will follow, that a revelation, which rectifies and ascertains men's notions of the several objects of duty, by explaining the nature of God, and of man, and by informing their consciences, with respect to particular duties, must be highly important and beneficial.

and must even be necessary to the attainment of that degree of happiness and virtue, whereof human nature appears to be susceptible, and for which therefore we may presume that man was made.

*Secondly*, The character of the Supreme Being, and the nature and destination of man, must be very imperfectly known to those who have received no positive information concerning the reality of a future state, and its connexion with the present. Now this is a point in which all the evidences collected by human reason, while unaided by divine light, amount to nothing higher than probable conjecture.\* But that better evidences, in so interesting a matter, must be a desirable thing, will be acknowledged by all men, unless they be men who believe that a future state is an absolute impossibility. Revelation therefore seems to be necessary to give such evidence of another life, and such intelligence concerning it, as may vindicate the divine goodness and wisdom, with respect to the constitution of the present; and such as may also prove a comfort to good men, and a restraint on the passions of the wicked, and such, moreover, as may serve for a solemn intimation

\* "Before our Saviour's time," says Mr. Locke, "the doctrine of a future state, though some pagans, by tradition, had obtained conceptions of it, was not clearly known in the world; no nation publicly professed it, and it was no where made an article of faith, and principle of religion; of Jesus Christ, therefore, it may be truly said, that he brought life and immortality to light; and he not only taught the doctrine of the soul's immortality, but has given us an unquestionable assurance of it, by raising the dead, and also by his own resurrection and ascension into heaven."

*See Locke's Works, Vol. II.*

to all men, that their behaviour in this state of trial, is to them a matter of infinite importance. That this last consideration strengtheneth morality, or promotes at least the peace of society, and consequently the happiness of mankind, seems to be admitted by the enemies, as well as the friends of religion. Else how can we account for the favourite maxim of the infidel, that religion was contrived, and is patronised by politicians, in order to overawe the world, and make the passions of men more manageable ?

*Thirdly*, Revelation is farther necessary to explain on what terms we may hope for pardon, consistently with the perfections of divine justice. Of the necessity of expiation for guilt, all mankind seem to have had an idea, as appears from the antient use of sacrifices. But from the multitude of the pagan expiatory rites, from the absurdity of all, and the impiety of many of them ; and especially from the circumstance of their consulting oracles on the subject of atonement, we may warrantably infer, not only their ignorance of duty in this particular, but also from their censoriousness of that ignorance. And some of their best philosophers in the Socratic school, seemed to think, that till God should be pleased to reveal his will, in an extraordinary manner, it would be impossible for man to know what religious service would be most acceptable to him. To those who were so wise and so candid, as to think and speak in this manner, may we not presume, that the christian doctrine of repentance and faith, if they had rightly understood it, and if they had known its evidence, would have been a welcome discovery.

To our infidels, indeed it is not welcome ; for they say they have no need of it, being, it seems, fully satisfied, that

however ignorant Socrates might confess himself to be, they have all the knowledge that man has occasion for. And yet, if it had not been for this manifestation of divine grace and truth, they would probably, at this day, have been consulting oracles, offering incense to idols, or perhaps, like many of our remote forefathers, polluting the creation with human sacrifices. Certain it is, that in these things no material reformation was ever introduced, or attempted by the philosophers of o'd. That men should worship the gods, and perform the sacrifices and other rites, as by the law established, was the doctrine not of Pythagoras and Epictetus only, but of Cicero, a wiser and more learned man, at least, than either, and even of Socrates himself, the wisest of them all. So that if philosophy had been man's only guide, it is probable, nay it is more than probable, that idolatry would at this day have been his religion.

*Fourthly*, Revelation is yet farther necessary, in order to make the whole of human duty not only known, but obvious to all capacities. The best heathen moralists acknowledged their ignorance in some points of duty; and what they knew, they had not power to enforce upon the common people, who in antient times were very illiterate, having rarely access to books, whereof there were then but few in the world. Though they had possessed much power, and been all of the same mind, which was by no means the case; and though they had not been moved, as most of them were, by pride, vanity, or the spirit of contradiction, to introduce new systems, yet their labours would have but little effect. Such arguments as they had to offer, the greatest part of mankind could not under-

stand ; for, in fact, the common people, in general, are not capable of perceiving the force of arguments, especially when the reasoning is complex, and relates to matters so remote from sense, as the truths of morality and religion. Of this, some antient lawgivers, as Minos of Crete, and Numa of Rome, were so sensible, that they thought it prudent to ascribe to their institutions a divine original, pretending they received them from the gods.

Let not the infidel pretend that human reason is alone sufficient to discover the whole of man's duty, and establish in the world, a complete or comfortable system of natural religion. For it is certain, that even in the most polite nations, unassisted reason never did this, and in the opinion of Socrates never could ; and of barbarous nations, it will not be said, that their reason ever made important discoveries of any kind. And it deserves particular notice, that what our infidels call natural religion, is, in a great measure, as Rousseau himself acknowledges, derived from that very scripture, which they absurdly and wickedly reject. I do not mean that their ideas on this subject, are acquired by an actual perusal of holy writ. In this study, it is to be feared, that few or none of them, ever made great proficiency. Their ideas they derive from impressions made on their minds in infancy and early youth, when, together with the humility and care, they had, probably what every christian must have, the teachableness of little children. The writings too, and the conversation of christians, to which in these parts of the world they must sometimes attend, may convey to them principles which they admit as rational, though perhaps they might be inclined to overlook, if they knew them to be scriptural.



If revelation be highly important, it is most suitable to the wisdom and mercy of God to bestow it; and some persons, even of the heathens, particularly Socrates,\* were not without hope, that, some time or other, it would be bestowed. So far was that great man from asserting the sufficiency of his knowledge, with respect either to divine or human things, that though by no means a sceptic, he used, through excess of modesty, to say that he knew nothing but his own ignorance. He taught that the gods grant extraordinary communications of wisdom to those to whom they are propitious; and recommended it to his friends to have recourse to the oracles, and other religious rites, in order to obtain from heaven such necessary or useful information, as human reason was not of itself able to supply.† Indeed the oracles, divinations, and auguries, so much attended to by the pagan world, prove, as already hinted, their consciousness of their own ignor-

\* Xenophon says, that Socrates was so pious as to do nothing without the advice of the gods; and if any doubts arose, his constant advice, in which Cicero followed him, was to go to the oracle for direction.

† Socrates confessed his doubts and uncertainties, and that he was not able to comprehend the determination and judgment of God, with respect to sin; or how it will escape the effects of his hatred, who is infinitely holy, and of purer eyes than to behold iniquity. He still continued however to consider God as a merciful being; and this mercy was to him a source of confidence. "I doubt not, says he, but God will send, at a time when his infinite mercy shall see fit, a man instructed by himself, who shall reveal to the world this most interesting of all mysteries, how he will pardon sin."

*See Haller's Letters to his Daughter.*

ance ; and of the need that men have of supernatural illumination.

*Beattie's Evidences of the Christian Religion.*

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### THE SUBJECT CONTINUED.

*The State of the Pagan World previous to Christ's Appearance shows the Necessity of Revelation.*

AT the time of Christ's appearance, the pagan world was in an awful state of darkness and vice. It will therefore throw some light on the necessity mankind were in, at this time of great reformation, to attend to the nature and practice of the heathen mythology. A respectable author has given an epitome of it, in the following words. "The chief oracles among the heathens, appointed human sacrifices ; that of Delphini, of Dodona, and of Jupiter Saotes. It was the custom of all the Greeks, to sacrifice a man, before they went out to war. It was a custom among the Phenecians and Canaanites, for their kings in the times of great calamity, to sacrifice one of their sons, whom they loved best ; and it was common, both with the Moabites and Ammonites, to sacrifice their children." The Egyptians, the Athenians, and Lacedemonians, and generally all the Grecians, Romans, and Carthaginians, the Germans, Gauls, and Britons ; and indeed almost all the heathen nations throughout the world, offered human sacrifices upon the altars, and this, not on certain emergencies, and in imminent dangers only, but constantly, and in some places every day ; but, on extraordi-

nary accidents, multitudes were sacrificed at once to their bloody deities.

Diodorus Siculus, and others relate, that, in Africa, two hundred children, of the principal nobility, were sacrificed to Saturn at one time ; and Aristomenes sacrificed two hundred men together to Jupiter Ithometes, one of whom was Theopompus, king of the Lacedemonians.

Let those who are instrumental, with so much industry, to destroy our holy religion, and bring us back to this awful state of things, seriously reflect on the just deserts of so aggravated a crime, and fear the tremendous punishment that awaits their absurd conduct.

Suetonius mentions that some writers affirmed, that Augustus offered a great number of enemies, who had surrendered themselves, to be slain on the ides of March, in devotion to the manes of Julius Cæsar. We are informed by Pliny, that in the year of the city 558, a decree of the senate passed, that no man should be sacrificed, and that, till then, such sacrifices were public. This prohibition seemed only to concern the common and frequent use of them ; for Plutarch says, “ They continued in his time ; ” and it was not till about the time of Constantine’s reign, that a final stop was put to so strange and abominable a practice.

Did not this degenerate and cruel state of things loudly call for a speedy and effectual remedy ? The Jews, as a people, had lost every sense of the spirituality of their divine religion, and had settled down into mere form and hypocrisy. Their example no longer edified and instructed the neighbouring nations, to forsake their vain idols, and turn to the living God. Among the heathens, their

diabolical sacrifices, with other impure practices, made up so great a part of their worship, and were become so habitual and fashionable, that arguments and reasonings, drawn from the nature of God, and the proof of his perfections, in the works of creation and providence, had lost all their convictive force and energy. In this gloom of more than midnight darkness, the sun of righteousness arose on a benighted world with meridian splendour.

*Boudinot's Age of Infidelity.*

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### THE SUBJECT CONTINUED.

IF there were any innate ideas, any moral sense, and original truths impressed on the minds of men, we should, most probably, find them genuine and unsophisticated among remote and undisciplined savage tribes. But of this we meet with no instance. Have then these ideas been effaced? Certainly not; for they could not lose what they never possessed. We are told that they are incapacitated to receive religious instruction, until they shall be humanized, and, by gradual civilization, be prepared for the reception of sacred truths.

If this be the state of some parts of the world at this day, and if this intellectual darkness was antiently still more prevalent, and attended with the most horrid and flagitious practices, it clearly shows the necessity of revelation, for the benefit of mankind.

*Bryant on the Truth of Christianity.*

## SECTION II.

*On Miracles.*

TO fix the certainty of revelation, and establish religion upon a sure foundation, it has pleased God to give it two kinds of proof, which were at the same time suited to the capacities of the most simple, and superior to the subtilties of the incredulous; which visibly bore the character of Omnipotence; and which neither all the endeavours of man, or cunning of devils, were able to imitate.

These two sorts of proof consist in miracles and prophecies.

The miracles are plain, public, notorious, exposed to the eye of all the world, infinitely multiplied and diversified, long foretold and expected, and continuing for a long series of days, and sometimes of years. They are evident facts, memorable events, of which the dullest understanding could not but be sensible, whereof the whole people were not only spectators and witnesses, but themselves the matter and object; they reap the advantages of them, and perceive the effects, and have their own happiness or misery dependant on them. The family of Noah could not forget the destruction of the whole world by the deluge, after the continued menaces of an age, nor the miraculous manner in which they alone were preserved in the ark. The fire which came down from heaven upon the unrighteous cities; the whole kingdom of Egypt,

punished at different times, by ten terrible plagues ; the sea opening a passage to the Israelites, and closing to overwhelm Pharaoh and his army ; the people of Israel fed with manna for forty years, and drinking of the brooks, which flowed out of the stony rocks, covered with a cloud from the heat of the day, and enlightened by night, with a pillar of fire, their clothes and their shoes not worn out in the course of so long a journey ; the streams of Jordan forgetting to flow, and the sun standing still, to secure the victory ; an army of hornets marching before the people of God, to drive the Canaanites from their possessions ; the clouds, at several times, converted into a shower of hail stones, to overthrow the enemy ; the nations in league against Israel, dispersed by a vain terrour, or exterminated by a mutual slaughter, in turning their arms against one another ; an hundred four score and five thousand struck with thunder in one night, under the wall of Jerusalem ; all these prodigies, and a thousand others of a like nature, whereof several were attested by solemn facts, established on purpose to perpetuate their memory, and by sacred songs, which were in the mouths of all the Israelites, could not be unknown to the most stupid, nor called in question by the most incredulous.

*Rollin's Belles Lettres.*

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### *THE SUBJECT CONTINUED.*

THE late celebrated Dr. Johnson defines a miracle to be a fact above human and natural power, performed in attestation of some truth.



This great man observes, that although God has made nature to operate by certain fixed laws, yet it is not unreasonable to think he may suspend those laws, in order to establish a system highly advantageous to mankind. Now the christian religion is a most beneficial system, as it gives us light and certainty, where we were before in darkness and doubt. The miracles, which prove it, are attested by men who had no interest in deceiving us; but who, on the contrary, were told that they should suffer persecution, and did actually lay down their lives, in confirmation of the truth of the facts, which they asserted. Indeed, for some centuries, the heathens did not pretend to deny the miracles; but said they were performed by the aid of evil spirits.

This is a circumstance of great weight. Then when we take the proofs derived from prophecies, which have been so exactly fulfilled, we have most satisfactory evidence. Supposing a miracle possible, as to which, in my opinion, there can be no doubt, we have as strong evidence for the miracles in support of christianity as the nature of the thing admits.

*Boswell's Life of Johnson.*

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### THE SUBJECT CONTINUED.

MIRACLES being a very important part of revelation, it is proper to consider that subject. And first, one would wonder that ever it should have occurred to any person, that the proof from miracles is a weak or suspicious one, supposing the miracles to be really such, and

nothing inconsistent in the doctrine they are brought in proof of. For nothing seems more reasonable to expect, than that, if the author of nature should choose to be likewise author of revelation, he should show his concern in the establishment or promulgation of such revelation, by exerting that power over nature, which we know he is possessed of, and for which we believe and adore him as the author of nature. Can any thing be more reasonable to expect, than that he who first breathed into man the breath of life, should, in order to assure mankind, that a particular message comes from him, give power to those he employs in carrying such message, to restore life to the dead; or that he who, made the elements of the natural world, should authenticate his revealed laws, by giving to those whom he employs in promulgating them, a power over nature, a command of the elements of air and water, so that winds may cease to rage, and waves to roll, at their word? There is, indeed, all the reason in the world to believe, that these very objectors against the power of miracles, as a proof of a revelation coming from God, would have found fault with christianity, had there been no account of miracles in scripture, as deficient in one very strong and convincing evidence of a divine original.

*Burgh's Dignity of Human Nature.*

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### THE SUBJECT CONTINUED.

CHRIST having performed his miracles openly, and before so many witnesses, it is not found that the matter of fact was ever questioned by any, who lived in that age;

on the contrary, we see it was acknowledged by his most vigilant enemies, the pharisees. They did not deny the miracles, but they ascribed it to the aid of the prince of the devils. So weak a subterfuge against the evidence of their own senses, probably satisfied neither themselves nor others, if it had the accusation of sorcery, being capital by their law, and also by that of the Romans, would have been heard of when they were so much engaged to seek for crimes, wherewith to charge him on his trial. If any man should object, that this is arguing out of the gospels, in favour of the gospels, I contend that this matter of fact does not rest solely on the gospel evidence, but also on collateral, historic proof ; for this very argument of the pharisees, and this only, is made use of by the Jews, whom Celsus brings in arguing against the christian religion ; and these Jews, on this very account, rank Christ with Pythagoras ; and I challenge the cavillers against Christ's miracles, either to controvert what is thus asserted, or to produce any other argument of Jewish origin, except that ascribed to the pharisees, by the gospel, either from Celsus, or any other writer.

*Cumberland's Observer.*

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### THE SUBJECT CONTINUED.

#### *On the Benevolent Nature of Christ's Miracles.*

THE nature of the miracles, which Christ was to perform, had been foretold. His prodigies were not to be of that marvellous kind, which would only serve to gratify vanity. He caused neither mountains nor tem-

ples to be removed from their places. They were neither acts of severity nor punishment. His miracles were without ostentation, and benevolent in their effects ; such as Isaiah had predicted for several ages past. Maladies, before incurable, disappeared at his command ; the eyes of the blind were opened ; the lame walked ; children, deprived of life, were restored to their disconsolate parents. His disciples, when angry, breathed nothing but revenge ; but he would not, at their solicitation, call down fire from heaven upon a town, whose inhabitants had treated him with contempt. The pharisees and sadducees, who were professed enemies to every religion, experienced not the avenging power of him, whom they had blasphemed. These miracles were a proof of his modesty, as well as his humanity. He required no recompence for the favours he had conferred ; he would scarcely permit those persons, whom he had relieved from distress, to offer him the merited tribute of thanksgiving. He refused to hear himself praised, by those whom he had miraculously delivered from their infirmities ; and when the people were desirous to proclaim him their king, he prevented them by a speedy retreat.

*Haller's Letters.*

## SECTION III.

*The Evidence for the Truth of Christianity,  
arising from Prophecy, and its Fulfilment.*

ONE of the strongest proofs of the truth of the christian religion, arises from the series of prophecies preserved in the Old and New Testament. And we find, that “No argument made a stronger impression on the minds of the learned pagan converts of the three first centuries, than the predictions relating to our Saviour, in those old prophetic writings, which were deposited among the hands of the greatest enemies of christianity, and owned by them to have been extant many ages before his appearance. The learned heathen converts were astonished, to see the whole history of their Saviour’s life published before he was born, and to find that the evangelists and prophets, in their accounts of the Messiah, differed only in point of time, the one foretelling what should happen to him, and the other describing these very particulars, as what had actually happened. This our Saviour himself was pleased to make use of, as the strongest argument of his being the promised Messiah, and without it, would hardly have reconciled his disciples to the ignominy of his death, as in that remarkable passage, which mentions his conversation with the two disciples, on the day of his resurrection. St. Luke xxiv. 13. to the end.

The argument for the truth of christianity, which is derived from prophecy, is a progressive and accumulated ev-

idence, which shines with increasing lustre, as time advances in its course, and collects strength from each succeeding age. The following extracts on this important subject, are selected from writers eminently distinguished for genius and learning.\*

If the legislator of nature, not satisfied with employing the language of signs,† which spoke chiefly to the senses, had also foretold, at sundry times and in diverse manners, the mission of his delegate, this would surely be a new and striking proof of the truth of that mission.

This proof would strike me much more, if by a particular dispensation of supreme wisdom, the oracles of which I am speaking, had been committed to the care of the very adversaries of the delegate, and his disciples; and if these first and most obstinate adversaries had constantly professed to apply these oracles to that divine messenger, who was to come.

I therefore open the Old Testament, which to this day is held forth as authentic and divine, by the descendants, in a direct line, of those very men, who have crucified the Messenger of Heaven, and persecuted his ministers and first disciples. I peruse this book, and meet with a passage in it,‡ which excites in me the greatest astonishment; I think I am reading an anticipated and circumstantial history of Christ; I discover all the features of his character,

\* See Addison's Evidences.

† Miracles.

‡ Isaiah liii — This prophet was of the royal race, and the first of the great prophets; he prophesied about seven centuries before the christian æra. It has been said, and with reason, of this prophet, that he was in some sort a *fish evangelist*.



and the principal particulars of his life ; in a word, I think I am reading the very evidence of the witnesses themselves.

I cannot withdraw my attention from this surprising portrait ; what features ! what colouring ! what agreement with facts ! how just, how natural are the emblems ! emblems, did I say ? Is it not the emblematical portrait of a very distant futurity ? It is a faithful representation of something present, and that which is not yet in being, is painted as if it were. See Isaiah liii.\*

He who described thus to future ages the day spring from on high, could he also proclaim the time of its rising ? I can scarcely give credit to my senses, when I read, in another part of the same book, that admirable prediction, which almost seems a chronology, composed after the event. See Daniel ix. *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.* See also 25, 26, and 27th verses.†

I know that these weeks of the prophecy are weeks of years, each of seven years. The inspired writer is therefore speaking of an event, which was not to take place till 490 years afterwards.

By history, I am informed of the time of the coming of that Christ, which the prophecy foretells. I therefore go

\* The reader is desired attentively to peruse this chapter.

† Daniel was the last of the four great prophets, and was born 616 years before Christ ; he was led captive to Babylon towards 606, and instructed in all the sciences of the Chaldeans ; he was raised towards the first dignities of the empire, and died towards the end of the reign of Cyrus, aged 90.

back from this Christ, as far as 490 years; for the event will be the most faithful interpreter of the prophecy.

I therefore arrive at the reign of Artaxerxes, L. M.\* from whom came the last edict for the reestablishment of the nation, held captive within the dominions of that prince; and it is from the hands of that very nation itself, that I receive this prediction, which is the most powerful proof and conviction of their incredulity.

Shall I doubt the authenticity of writings, which contain such predictions as these? But the nation to whose care they have been constantly committed, has never entertained the smallest doubt on that head. What then shall I oppose to so antient, so constant, so formal a testimony? I cannot imagine this nation to have fabricated these writings; how absurd would such a supposition be! Would not the prophecies themselves confute it? Would it not further be contradicted by so many passages, which load that nation with ignominy, and the strongest reproaches for its disorders and crimes? That nation therefore has neither counterfeited, altered, nor suppressed any thing, since it has preserved these records, so humiliating to itself, and so favourable to the great society of which Christ was the founder.

*Bonnet's Philosophical Inquiries concerning Christianity.*

\* Towards the twentieth year of his reign, according to some chronologists, and the seventh, according to Prideaux. This celebrated writer has shown, that if the seventy weeks are calculated with beginning with the seventh year of the reign of Artaxerxes L. M. or dated from the edict of that prince, granted to Esdras, the seventy weeks, or 490 years, are found month by month, from that edict, until the death of Christ.

*THE SUBJECT CONTINUED.*

THE prophecies delivered in the scriptures prove the divine authority of the scriptures, even previously to the consideration of the genuineness of these prophecies, but much more, if that be allowed.

In order to evince this proposition, I will distinguish the prophecies into four kinds, and shew in what manner it holds in respect of each kind.

There are then contained in the scriptures,

*First*, Prophecies that relate to the state of the nations which bordered upon the land of Canaan.

*Secondly*, Those that relate to the political state of the Israelites and Jews in all ages.

*Thirdly*, The types and prophecies that relate to the office, time of appearance, birth, life, death, resurrection, and ascension of the promised Messiah, or Christ.

*Fourthly*, The prophecies that relate to the state of the christian church, especially in the latter times, and to the second coming of Christ.

I begin with the prophecies of the first kind, or those which relate to the state of Amalek, Edom, Moab, Ammon, Tyre, Syria, Egypt, Nineveh, Babylon, and the four great successive empires, of the Babylonians, Persians, Greeks, and Romans. Now here I observe, *First*, That if we admit both the genuineness of these prophecies, and the truth of the common history of the scriptures, the very remarkable coincidence of the facts with the prophecies, will put their divine authority out of all doubt; as I suppose every reader will acknowledge, upon recollecting the many particular prophecies of this kind, with their

accomplishment, which occur in the Old Testament. *Secondly*, If we allow only the genuineness of these prophecies, so great a part of them may be verified by the remains of antient pagan history, as to establish the divine authority of that part. Thus if Daniel's prophecies of the image and four beasts, were written by him in the time of the Babylonian empire ; if the prophecies concerning the fall of Neneveh, Babylon, Tyre, &c. be genuine, profane history will show, that more than human foresight was concerned in the delivery of them. *Thirdly*, That such of these prophetic events, as remain to this day, or were evidently posterior to the delivery of the prophecies, prove their divine authority, even antecedently to the consideration of their genuineness, as is affirmed in the former part of this proposition. Of this kind are the perpetual slavery of Egypt ; the perpetual desolation of Tyre, and Babylon ; the wild, unconquered state of the Ishmaelites ; the great power and strength of the Roman empire, beyond those of the three foregoing empires ; its division into ten kingdoms ; its not being subdued by any other, as the three foregoing were ; the rise of the Mahometan religion, and Saracenic empire ; the limited continuance of this empire ; and the rise and progress of the empire of the Turks. To these we may add, the transactions that passed between the contemporary kingdoms of Syria and Egypt, prophecied of in the eleventh chapter of Daniel ; for since these prophecies reach down to the times of Antiochus Epiphanes, and the beginning subjection of these kingdoms to the Roman power, they cannot but have been delivered prior to the events, as may appear, both from the consideration of the septuagint translation

of the book of Daniel, and the extinction of the biblical Hebrew, as a living language before that time ; even though the book of Daniel should not be considered as genuine, for which suspicion there is however no foundation. *Lastly*, We may remark, that these, and indeed all the other prophecies, have the same marks of genuineness, as the rest of the scriptures, or as any other books ; that they cannot be separated from the context without the utmost violence, so that if this be allowed to be genuine, those must be also ; that history and chronology were in so uncertain a state, in antient times, that the prophecies concerning foreign countries could not have been adapted to the facts, even after they had happened, with so much exactness, as modern inquirers have shown the scripture prophecies to be, by a learned nation, and much less by the Jews, who were remarkably ignorant of what passed in foreign countries.

I proceed, in the second place, to show how the prophecies, that relate to the political state of the Jews, prove the divine authority of the scriptures. And here, passing by many prophecies of inferiour note, and of a subordinate nature, we may confine ourselves to the promise or prophecy of the land of Canaan, given to Abraham, Isaac, and Jacob, to the prophecies concerning the captivity of the ten tribes, and the Babylonish captivity of the two tribes, with their return after seventy years ; and to those concerning the much greater captivity and desolation, predicted to fall upon this chosen people in the 28th chapter of Deuteronomy, in various places of the prophecies, and by Christ and his apostles, in the New Testament. There was no natural probability, at the time when these proph-

ecies were delivered, that any of these events should happen in the manner in which they were predicted, and have accordingly happened, but in some, the utmost improbability ; so that it must appear to every candid, intelligent inquirer, that nothing less than supernatural knowledge could have enabled those, who delivered these predictions, to make them. The divine authority therefore of the books, which contain these predictions, is unquestionable, provided we allow them to be genuine.

Now, besides the forementioned evidences of this, these prophecies have some peculiar ones attending them. Thus the mere departure of the Israelites out of Egypt, in order to go to the land of Canaan, their burying Jacob in Canaan, and carrying Joseph's bones with them, plainly imply, that the promise of this land had been given to their ancestors. Thus, also, the prophecies relating to the captivities of Israel and Judah, and to their restorations, make so large a part of the old prophets, that, if they be not genuine, the whole books must be forged ; and the genuineness of those in the New Testament cannot but be allowed by all.

I come now, in the third place, to speak of the types and prophecies, which relate to Christ, the time of his appearance, his offices, birth, life, death, resurrection, and ascension. Many of these are applied by him to himself, and by the authors of the books of the New Testament ; but there are also many others, whose discovery and application are left to the sagacity and industry of christians in all ages. This seems to be a field of great extent, and the evidence arising from it, of an increasing nature. It is probable, that the christians of the first ages were ac-



quainted with so many more circumstances, relating to the life, death, &c. of Christ, as, on this account, to be able to apply a larger number of types and prophecies to him than we can. But then this may perhaps be compensated to us, by the daily opening of the scriptures, and our growing knowledge in the typical and prophetical nature of them. What is already discovered of this kind, seems no way possible to be accounted for, but from the supposition, that God by his power and foreknowledge, so ordered the actions, history, ceremonies, &c. of the patriarchs and Jews, and the language of the prophets, as to make them correspond with Christ, his offices, actions, and sufferings. If any one doubts of this, let him attempt to apply the types and prophecies to any other person. I will just mention four classes, into which these types and prophecies may be distinguished, and under each of these, a few remarkable instances. There are then,

*First*, Prophecies which evidently relate to Christ, and either to him alone, or to others in an inferior degree only. Such as that of Jacob concerning Shiloh, of Moses concerning a great prophet and lawgiver that should come after him, of Isaiah, in his fifty second and fifty third chapters, of Daniel concerning the Messiah, many, in almost all the prophets, concerning a great prince, a prince of the house of David, &c. who should make a new covenant with his people, &c. &c.

*Secondly*, Typical circumstances in the lives of eminent persons, as of Isaac, Joseph, Joshua, David, Solomon, Jonah, and in the common history of the Jewish people, as being called out of Egypt.

*Thirdly*, Typical ceremonies in the Jewish worship, as their sacrifices in general, those of the passover and day

of expiation in particular, &c. To this head we may also refer the typical nature of the high priesthood, and of the offices of king, priest, and prophet, among the Jews, &c.

*Fourthly*, The apparently incidental mention of many circumstances in these things, which yet agree so exactly, and in a way so much above chance, with Christ, as to make it evident, that they were originally intended to be applied to him. The not breaking a bone of the Pascal Lamb; the mention of renting the garment, and casting lots upon the vesture by David; of offering gall and vinegar; of looking on him whom they had pierced; of the third day, upon numerous occasions, &c. are circumstances of this kind.

Now, these types and prophecies afford nearly the same evidence, whether we consider the books of the Old Testament as genuine or no. For no one calls in question their being extant, as we now have them, small, immaterial variations excepted, before the time of Christ's appearance. Many of them do indeed require the common history of the New Testament to be allowed as true. But there are some, those for instance, which relate to the humiliation and death of Christ, and the spirituality of his office, the proofs of whose accomplishment are sufficiently evident to the whole world, even independently of this.

The fourth branch of the prophetic evidences, are those which relate to the christian church. Here the three following particulars deserve attentive consideration.

*First*, The predictions concerning a new and pure religion, which was to be set up by the coming of the promised Messiah.

*Secondly*, A great and general corruption of this religion, which was to follow in after times.

*Thirdly*, The recovery of the christian church from this corruption, by great tribulations ; and the final establishment of true and pure religion, called, *The kingdom of righteousness, of the saints, the new Jerusalem, &c.*

The predictions of the first and third kinds, abound every where in the old prophets, in the discourses of Christ, and in the writings of the apostles. Those of the second kind are chiefly remarkable in Daniel, the Revelations, and the Epistles of St. Paul, St. Peter, St. John, and St. Jude. In how surprising a manner the events of the first and second kind have answered to the predictions, cannot be unknown to any inquisitive, serious person, in any christian country. At the same time, it is evident, that the predictions of these things could have no foundation in probable conjectures when they were given. The events of the third class have not yet received their accomplishment, but there have been for some centuries past, and are still, perpetual advances and preparations made for them ; and it now seems unreasonable to doubt of the natural probability of their accomplishment, unless we doubt, at the same time, of the truth of the religion itself. If it be true, it must, upon more diligent and impartial examination, both purify itself, and overcome all opposition.

It is remarkably agreeable to the tenour of Providence in other things, that that accomplishment of prophecy, which will hereafter evidence the truth of the christian religion in the most illustrious manner, should be effected by present evidences of a less illustrious nature.

Let me add here, that many of the Psalms are peculiarly applicable to the restoration and conversion of the Jews.

and to the final prevalence and establishment of the christian church, i. e. to the events of the third class.

*Hartley on the Truth of the Christian Religion.*

### THE SUBJECT CONTINUED.

#### *The Evidences of Jesus Christ from the Prophecies.*

THE noblest evidences of our Lord are the prophecies, which preceded him. And, accordingly, it has pleased God to exercise a peculiar care in this behalf ; for the full accomplishment of them being a perpetual miracle, which reacheth from the beginning to the end of the church. Sixteen hundred years together, God raised up a succession of prophets ; and, during the space of four hundred years after, he dispersed these prophecies, together with the Jews that kept them, through all regions of the world. See the wonderful preparation to our Lord's appearance. As his gospel was to be embraced and believed by all nations, there was a necessity not only of prophecies to gain it this belief, but likewise of diffusing these prophecies to the same extent of human race.

Supposing one single man to have left a book of predictions concerning Jesus Christ, as to the time and manner of his coming ; and supposing him to have come agreeably to these predictions, the arguments would be of almost infinite force. Yet here the evidence is stronger, beyond all comparison. A succession of men, for the space of four thousand years, follow one another, without interruption or variation, in foretelling the same great

event. A whole people are the harbingers of the great Messias ; and such a people as subsisted four thousand years, to testify, in a general body, their assured hope and expectation, from which no severity of threats or persecution could oblige them to depart. This is a case which challengeth, in a far more transcendent degree, our assent and wonder.

The time of our Lord's appearance was signified by the state of the Jews ; by the condition of the heathen world ; by the comparison between the two temples ; and even by the precise number of years which should intervene.

The prophets have also given various marks of the Messias who was to come ; it seemed necessary that these marks should all concur at the same period. Thus it was necessary that the fourth monarchy should be established ere the expiration of Daniel's seventy weeks, that the sceptre should then depart from Judah, and that the Messias should then immediately appear. In pursuit of which predictions, our Lord appeared at this juncture, and demonstrated his claim to the style and character of the Messias.

The Jews, in putting to death Jesus Christ, whom they believed not to be the Messias, gave him the final mark and assurance of the Messiah's character. The more they persisted in denying him, they still became the more infallible witnesses of the truth ; for to disown and to slay him, was but to join their own testimony to that of the prophecies, which they fulfilled.

The present condition of the Jews is a singular confirmation of our faith. It is astonishing to see this people, during so vast a course of years, never extinguished, and

yet ever miserable, as having been his crucifiers. And though to subsist, and to be miserable, are contrarieties ungrateful to nature, yet they fail not to maintain their subsistence, under all the power of their misery.

*Pascal's Thoughts on Religion.*



## SECTION IV.

*The Resurrection of Christ evinces the certainty of Revealed Religion.*

GILBERT WEST, Esq. in his Observations on the History and Resurrection of Jesus Christ, by comparing the several parts of the history, has made it to appear, that the women came at different times to the sepulchre, and in different companies; that there were several distinct appearances of angels, of which he reckons three, besides that to the Roman soldiers, viz. to the other Mary and Salome; to Mary Magdalene, to Joanna, and others with her; that these several facts were reported to the apostles at different times, and by different persons; that there were two distinct appearances of Christ to the women; one of which was to Mary Magdalene alone; the other to the other Mary and Salome; that to St. Peter was twice at the sepulchre; once with John, after the first report to Mary Magdalene, concerning the body's not being found in the sepulchre; the second time after the report made to Joanna, and the women with her; of the appearance of the angels to them. This learned author observes, that christian writers, dazzled by a few points of resemblance, have confounded these different facts, and thereby given great advantage to the infidel. Whereas the facts being rightly distinguished, all the objections against this part of the gospel history, as contradictory and

inconsistent, entirely vanish; and it appeareth that the evangelists, instead of clashing and disagreeing, mutually confirm, illustrate, and support each other's evidence.

Mr. West hath made excellent and judicious reflections, upon the several incidents in the history of the resurrection, and upon the order in which they happened, and in which the several proofs of the resurrection were laid before the apostles. He shews that the discovery of it, which was made to them, was wisely ordered to be gradual; and that, as they were to be the chosen witnesses of the resurrection of Jesus, there was a great propriety in the several steps that were taken, to give the highest conviction of it. There is a train of witnesses, a succession of miraculous events, mutually strengthening and illustrating each other, equally and jointly concurring to prove the same fact. And, whereas their doubting and unbelief, spoken of by the evangelists, seems principally to have consisted in this, that though they might believe that Christ had appeared to those, who declared they had seen him, yet they might not believe that he had appeared to them with a real body; therefore, in condescension to their infirmity, he gave them the fullest evidence of the reality of his bodily appearance.

The proofs of Christ's resurrection laid before the apostles, are digested by Mr. West, under four heads. *First*, The testimony of those, who had seen him after he was risen. *Secondly*, The evidence of their own senses. *Thirdly*, The accomplishment of the words he had spoken to them, while he was yet with them. *Fourthly*, The fulfilling of the things which were written in the law of Moses, in the prophets, and in the Psalms, concerning him; of which he has given a judicious summary.

Upon recapitulating several particulars, which constitute the evidence of our Saviour's resurrection, this learned author concludes, that there never was a fact more fully proved than his resurrection; and that those, who were appointed to be the witnesses of it, had every kind of proof, that, in the like circumstances, the most scrupulous could demand, or the most incredulous imagine.\*

Having considered the proofs of the resurrection of Jesus Christ, as they were laid before the apostles, he proceeds to consider some of the arguments, that may induce us to believe, at this distance of time, that Christ rose from the dead; these he has reduced to two principal heads, viz. the testimony of the chosen witnesses, of the resurrection recorded in the scriptures, and the existence of the christian religion.

With regard to the former, he sheweth that the apostles and evangelists had two qualities necessary to establish the credit of a witness, a perfect knowledge of the facts they give testimony to, and a fair, unblemished character; and that their testimony is transmitted down in writings, either penned by themselves, or authorized for their inspection and approbation. He offereth several considerations, to show the genuineness of those writings, and makes use, both of the internal marks of the veracity of the sacred writers, observable in the scriptures, and the external proofs of their veracity and inspiration; especially the exact accomplishment of the prophecies recorded

\* After entering into a long and scrupulous examination of the several particulars, which constitute the evidence of the resurrection, Mr. West shows, that there never was a fact, that could more abide the test, than the resurrection of Jesus Christ.

in these writings. For instance, in those relating to the various states of the Jews and Gentiles, different, not only from each other, but from that in which both were at the time when these prophecies were written. He observes, that there are several particulars, relating to the condition of the Jewish nation, which were most expressly foretold in the destruction of the city and temple of Jerusalem, and the signs preceding that destruction; the miseries of the Jews before, at, and after the famous siege of that city; the general dispersion of that people, the duration of their calamity, and their wonderful preservation under it; and, finally, their restoration. And since the other parts of these predictions have been exactly accomplished, there is the greatest reason to think the last will be so too, in their proper season.

Mr. West concludes the whole, with the argument drawn from the present existence of the christian religion; and sheweth, that without supposing the truth of Christ's resurrection, there is no accounting for the propagation and present existence of christianity. To set this in a proper light, he representeth, in an elegant and striking manner, the great difficulties that religion had to struggle with, at its first appearance, and the inability of its first preachers, humanly speaking, to oppose and overcome those obstacles. They had the superstition and prejudices of the Jews to encounter; and at the same time, religion, custom, law, policy, pride, interest, vice, and even philosophy, united the heathen world against christianity. Its opposers were possessed of all the wisdom, power, and authority of the world. The preachers of it were weak and contemptible, yet it triumphed over all opposition; and

this, as the case was circumstanced, afforded a manifest proof of a divine interposition, and of the truth of the extraordinary facts, by which it was supported, the principal of which is the resurrection of Jesus Christ.

*West's Observations on the Resurrection.*

## SECTION V.

*The rapid Spread of Christianity a Proof of its  
Divine Original.*

WE find, in the Acts of the Apostles, and in their Epistles, that the number of converts to the christian religion began to increase considerably, almost immediately after our Saviour's ascension. The first assembly which we meet with of Christ's disciples, and that a few days after his removal from the world, consisted of one hundred and twenty. About a week after this, three thousand were added in one day ; and the number of christians very soon increased to five thousand. Multitudes continued to be added daily ; so that within about thirty years after the death of Christ, the gospel was spread, not only throughout almost all parts of the Roman empire, but even in Parthia and India. About eighty years after the ascension of our Saviour, the christians were so numerous, that the eloquent Pliny, a pagan, and proconsul of Bithinia complained, that in his province the altars were abandoned, and the worship of the gods neglected. The gospel continued to spread, in an astonishing degree, through every age, until the final establishment of the christian religion by Constantine. The wonderful and unexampled\* prog-

\* This distinction ought ever to be kept up, between the spread of the christian and Mahometan religion. Christ was the prince of peace, and made use of no force, but the force of truth. Mahomet



gress of christianity, notwithstanding the formidable opposition it met with, both from the pagans and Jews, is described in the following striking manner, by a celebrated writer.

The rising society of christians increases in strength every day, it spreads itself, and wherever it is established, I behold corruption, fanaticism, superstition, prejudice, and idolatry prostrate before the cross.

What an astonishing revolution has been the subject of my contemplation ! Who are the men, who have effected it ? What obstacles have they had to surmount ! A poor man, who had not where to lay his head, who passed for the son of a carpenter, who ended his life by an ignominious death, was the founder of this religion, which triumphs over paganism and all its monsters.

This man chose his disciples from amongst the lowest

propagated his religion by the sword ; and till he made use of that instrument of conversion, the number of his profelytes was a mere nothing. It was at the head of his armies that he preached the koran.

As Monsieur Pascal observes, " Mahomet established himself by killing ; Jesus Christ, by commanding us to lay down our lives ; Mahomet, by forbidding his law to be read ; Jesus Christ, by engaging us to search and read. In a word, the two designs are in all respects, so directly opposite, that Mahomet took the way, in human probability, to succeed ; Jesus Christ, humanly speaking, to be disappointed. And hence, instead of so irrational a conclusion, as that because Mahomet succeeded, Jesus Christ might, in like manner, have succeeded before ; we ought by the rule of contraries, to infer, that since Mahomet has succeeded, christianity must inevitably have perished, had it not been founded and supported by a power altogether divine."

class of people, the chief part of them from simple, plain fishermen ; and it is such men as these, that he commissioned to preach his religion over all the earth.—*Go and preach to all nations—ye shall bear witness of me to the farthest ends of the earth.*

They obey the voice of their lord and master ; they publish to all nations the doctrine of life ; they attest the resurrection of the crucified man ; the nations believe in his name, and are converted.

This is the great moral phenomenon, which I have to explain ; a revolution more extraordinary than all those recorded in history, and of which I am desirous to assign the efficient cause.

I take a rapid view of the world before this great revolution took place. Two predominant systems of religion prevailed in it, Theism and Polytheism.

I am not speaking of the pagan philosophers, that very limited number of sages, who, like Anaxagoras or Socrates, attributed the origin of all things to one eternal spirit. These sages did not form a body ; and they left the common people immersed in prejudices and the grossest idolatry. The philosophers themselves had attained the knowledge of some important truths ; but they laid open their treasure only to the adepts.

I am speaking of the Theists of that nation, so extraordinary and so numerous, separated by its laws, its customs, even by its prejudices, from all other nations, and who supposed that their ancestors received their religion and laws from the hands of God. That nation is firmly convinced, that this religion, and these laws, are established by signal and innumerable miracles ; it is strongly attached

to its external worship, customs, and traditions ; and although much fallen from its former splendour, and subject to a foreign yoke, it still retains all the pride of its antient liberty, and believes itself to be the sole object of the attention of its Creator. This people retains a sovereign contempt for every other people, and professes to wait for a deliverer, who will subject the whole world to their nation.

Polytheism was, in every other country, the predominant and almost universal religion ; it varied under different forms, according to the climate and genius of the people ; it was favourable to all, even the most monstrous passions ; giving a full career to the heart of man, though it sometimes checked his hand ; flattering every sense, and associating the flesh with the spirit. It exhibited to the people the example of its gods ; and these gods were monsters of cruelty and impurity, and of course must be worshipped with cruelties and debaucheries. The eyes of the multitude were fascinated by its enchantments, its prodigies, its auguries, divinations, and pompous ceremonies. Such a religion builds altars to vice, and digs the grave for virtue.

How will fishermen, assuming the character of missionaries, be able to persuade the Theists, that this external, majestic, antient, and venerable worship is no longer what God requires of them, and that it is abolished forever ; that all those august ceremonies, so mysterious, so well calculated to captivate the senses, are only the shadow of those things, the substance of which is now presented to them ? How will it be possible to force them to acknowledge, that those traditions, to which they are so united

in their hearts and minds, are only the commandments of men, and that they destroy that law, which they believe to be divine? But above all, how shall fishermen convince these proud and disdainful Theists, that this despised and abject man, whom their magistrates have condemned, and who expired on a cross, is himself the great Deliverer, who had been foretold to them, and for whom they so impatiently waited; that they are not the sole objects of the extraordinary favour of Providence, but that all the nations of the earth are called to partake of it?

How shall fishermen eradicate from the imagination of the sensual and coarse Polytheist, that herd of gods, as numerous as the various objects of nature? What method shall they take to spiritualize his ideas, to disengage him from the dead matter, within which he is immersed, and convert him to the living God? How shall they wrest him from the seducing pleasures of the senses, and a life of voluptuousness? How shall they purify and ennoble all his affections? How shall they make of him a sage, and more than a sage? How shall they restrain his heart, as well as his hands? And, above all, how shall they persuade him to pay homage to a man, stigmatized by a most ignominious punishment? And, how shall they, in the eye of the Polytheist, convert the folly of the cross into wisdom?

How shall these heralds of a crucified man, engage their new followers to forsake their temporal interests; to submit to a life of contempt, humiliation, and ignominy; to defy all kinds of punishments and tortures; to resist all temptations; and to persevere, even unto death, in a doctrine which infures no recompense but in another life?

By what means are these simple fishermen become fish-

ers of men ? Whence has it happened, that, in less than half a century, so many and different sects and nations, have embraced the new doctrine ? How has this seed of mustard become a great tree ? And, how has this tree over shadowed such immense countries ? I know that in general men are not enemies to severity of doctrine in point of morals, because it supposes an uncommon effort of mind, and because men have a natural taste for perfection ; not that they always seek after it ; but they are fond of it, at least, in speculation. A voluntary poverty, a great disinterestedness, a painful and laborious life, attract easily the attention and esteem of men. They are very ready to admire all this, provided you do not oblige them to the practice of it.

If therefore this new doctrine published to the world, had been purely speculative, I can easily conceive that it might have gained the esteem, and even the admiration of some people. They would have viewed it in the light of a new sect of philosophy ; and those who professed it, might have appeared to them sages of a very peculiar stamp.

But this doctrine is not merely speculative, it is chiefly practical, in the strictest and most literal sense of the word. It is the most elevated kind of practical heroism, it enjoins an entire self denial, combats every passion, regulates every affection, checks every desire, requires a total surrender of our heart to the love of God and of our neighbour, demands continual sacrifices, and those the greatest of sacrifices ; and promises no other rewards, but those which the eye cannot see, and which the hand cannot feel.

That the charms of eloquence, the attractions of riches, the splendour of dignities, and the influence of power, may

gain credit to a doctrine, and bring over to it many profelytes, I can easily conceive.

But the doctrine of the crucified Saviour is taught by men void of art, and in the lowest circumstances, whose eloquence consists more in things than in words ; by men who preach doctrines opposite to the most received opinions ; by men of the lowest class, and who hold out to their disciples no other expectations in this life, than sufferings, tortures, and the cross ; and yet these are the men who triumph over flesh and blood, and convert the universe.

The effect was prodigious, rapid, permanent ; it exists to this day. I can discover no natural cause to produce this effect ; and yet there must be a cause, and a great cause. Where then is the cause ? *In the name of the crucified man, the lame walk, the lepers are cleansed, the deaf hear, the blind see, the dead are raised.* I am no longer at a loss ; every difficulty vanishes ; the problem is solved ; the legislator of nature has spoken ; nations have heard him ; the universe has acknowledged its master. He who can see in the mustard seed the lofty tree, was the Messenger of that God, *who has chosen the weak things of the world to confound the things that are mighty.*

*The weak things of the world !*— If this Saviour was to have a precursor, it was also in the order of this sublime economy, that this precursor should lead a life of poverty and frugality ; that his manners should be austere, his actions irreproachable ; that, cloathed in coarse raiment, he should precede the Prince of Life, who was himself concealed under the humble veil of flesh. This precursor was also to recall men to the most essential duties of



human nature, and teach them a doctrine preparatory, as it were, to the more complete and more elevated doctrine of the great sovereign teacher ; it was, in fine, his commission to announce and characterize, by the most striking features, him who was to come after him.

*The weak things of the world !*—In conformity to these views, so far excelling all human views ; the Messenger of the Most High was to be born of a virgin, in an obscure family, but descended of illustrious ancestors, to whom the most magnificent promises had been made by antient predictions. His birth was to be proclaimed by shepherds ; and the celestial heralds, commissioned to celebrate by their hymns these glad tidings, were to instruct these shepherds in the object and extent of the mission of Christ.—*On earth peace ; good will towards man.*—Good will—not towards a single generation, but to every generation to come ; the benevolence of the best and greatest of beings comprehends all mankind, because he is the father of all.

*The weak things of the world !*—In this marvellous dispensation of Providence, what numberless circumstances still present themselves to me, all directed to divert the attention of man from human grandeur, towards that which is truly great. This child, the desire of all nations, is born in a manger, the supposed son of a carpenter ; for was he, at whose feet all thrones were one day to be cast down, was he to borrow his glory from the splendour of thrones ? Was he, to whom all nature and all minds were to become subject, was he to be invested with the power of kings ? And because he could give all power to his disciples to command, even as he himself did, all nature, and all the hearts of men, therefore his disciples were to be

chosen from amongst fishermen and publicans ; and these were the men whom he was to commission to teach all nations, and reform the universe.

*Bonnet's Philosophical Inquiries.*

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*THE SUBJECT CONTINUED.*

WHEN we consider the ages, which have elapsed since the introduction of christianity, and the events attending its propagation, how wonderful is the history we contemplate ! We see a mighty light, spreading over all mankind, from one spark kindled in an obscure corner of the earth. An humble, persecuted teacher preaches a religion of peace, of forgiveness of injuries, of submission to temporal authorities, of meekness, brotherly love, and universal benevolence ; he is tried, condemned, and executed for his doctrines ; he rises from the tomb, and breaking down the bars of death, sets open to all mankind the evidence of a life to come, and, at the same time, points out the sure path to everlasting happiness in the future state. A few, unlettered disciples, his adherents and survivors, take up his doctrines, and going forth amongst the princes of the Roman empire, then in its zenith, preach a religion to the gentiles, directly striking at the foundation of the most splendid fabric of superstition ever reared on earth. These gentiles are not a rude and barbarous race, but men of illuminated minds, acute philosophers, eloquent orators, powerful reasoners, eminent in arts, in sciences, and armed with sovereign power. What an undertaking for the teachers of christianity ! What a conflict for religion,

holding forth no temporal allurements ! On the contrary, promising nothing but mortification in this world, and referring all hope of a reward for present sufferings to the unseen glories of a life to come.

*Cumberland's Observer, Vol. III.*

## SECTION VI.

*The moral Characters of Christ, the Prophets, and Apostles, prove the Truth and Divine Authority of the Scriptures.*

THE character of Christ, as it may be collected from the plain narrations of the gospels, is manifestly superiour to all other characters, fictitious or real, whether drawn by historians, orators, or poets. We see in it the most entire devotion and resignation to God, and the most ardent and universal love to mankind, joined with the greatest humility, self-denial, meekness, patience, prudence, and every other virtue, divine and human; to which we are to add, that, according to the New Testament, Christ, being the Lord and creator of all, took upon himself the form of a servant, in order to make atonement for all; that, with this view, he submitted to the helplessness and infirmities of infancy, to the narrowness of human understanding, and the perturbations of human affections, to hunger, thirst, labour, weariness, poverty, and hardships of various kinds, to lead a sorrowful, friendless life, to be misunderstood, betrayed, insulted, and mocked, and at last to be put to a painful and ignominious death.

The manner in which the evangelists speak of Christ, shews that they drew after a real copy, i. e. shews the genuineness and truth of the gospel history. There are

no direct encomiums upon him, no laboured defences or commendations. His character arises from a careful, impartial examination of all that he said and did; and the evangelists appear to have drawn this greatest of all characters, without any direct design to do it. Nay, they have recorded some things, such as his being moved with the passions of human nature, as well as being affected with its infirmities, which the wisdom of this world would rather have concealed. But their view was to shew him to the persons to whom they preached, as the promised Messiah of the Jews, and the Saviour of mankind; and as they had been convinced of this themselves, from his discourses, actions, sufferings, and resurrection, they thought nothing more was wanting to convince such others, as were serious and impartial, but a simple narrative of what Jesus said and did. And if we compare the transcendent greatness of this character, with the indirect manner in which it is delivered, and the illiterateness and low condition of the evangelists, it will appear impossible, that they should have forged it, that they should have not had a real original before them, so that nothing was wanting, but to record simply and faithfully. How could mean and illiterate persons excel the greatest geniuses, antient and modern, in drawing a character? How came they to draw it in an indirect manner? This is indeed a strong evidence of genuineness and truth; but then it is of so reclusive and subtle a nature, agreeably to this, has been so little taken notice of, by the defenders of the christian religion, that one cannot conceive the evangelists were at all aware that it was an evidence. The character of Christ, as drawn by them, is therefore genuine and true; and consequently,

proves his divine mission, both by its transcendent excellence, and by his laying claim to such a mission.

The characters of the persons, who are said in the scriptures to have had divine communications, and a divine mission, are so much superiour to the characters, which occur in common life, that we can scarce account for the more eminent single ones, and therefore much less for so large a succession of them, continued through so many ages, without allowing the divine communications and assistance, which they allege. It is true indeed, that many of these eminent persons had considerable imperfections, and some of them were guilty of great sins occasionally, though not habitually; however, upon a balance, after proper deductions are made, on account of their sins and imperfections, it is left to the impartial reader to consider, whether the prophets, apostles, &c. were not so much superiour, not only to mankind at an average, but even to the best men among the Greeks and Romans, as is not fairly to be accounted for by the mere powers of human nature.

The characters of the eminent persons mentioned in the scriptures, arise so much in an indirect way, from the plain narrations of facts, their sins and imperfections are so fully set forth by themselves, or their friends, with their condemnation and punishment, and the vices of wicked men, and the opposers of God and themselves, related in so candid a way, with all fit allowances, that we have in this a remarkable additional evidence for the truth of this part of the scripture history, besides the common ones before given, which extend to the whole.

*Hartley on the Truth of the Christian Religion.*



*THE SUBJECT CONTINUED.*

THERE is no argument for the truth of christianity, more irresistible than the character and conduct of its first propagators, and especially of its glorious author. No human sagacity could, from meer invention, have put together a fictitious account of the behaviour of a person, in so many strange and uncommon particulars, as the evangelists have told us of our Saviour, without either swelling up the imaginary character into that of the hero of a romance, or drawing it defaced with faults and blemishes. That human invention is by no means equal to any such task, is evident from the unsuccessful attempts, which have been made by the greatest masters of description, to draw perfect characters, especially where any thing supernatural was to have a place ; and that such a character as that of our Saviour, should be drawn so uniform and consistent, at the same time that it is so wholly new and peculiar, that in all the histories, and all the epic poems in the world, there is no pattern whence the least hint could be taken, to form it by ; that this character, in which the greatness is of so extraordinary and stupendous a kind, that whatever is great in those of warriors, or heroes, or kings, is despised and neglected by him, and infinitely beneath him ; that such a character should be the invention of a few illiterate men, and that it should by them be exhibited, not by studied encomiums, but by a bare, unadorned narration of facts, but such facts as are no where else to be equalled. He who can believe that all this could be the effect of mere human invention, without superior interposition, must be capable of believing any thing. So

that I may defy all the opposers of revelation to answer the question, how we came to have such a character, as that of Christ, drawn as it is, and drawn by such authors, if it was not taken from a real original, was not something above human.

*Burgh's Dignity of Human Nature.*

## SECTION VII.

*The Conversion of St. Paul\* furnishes a Proof of the Divine Origin of the Christian Religion.*

THE conversion of such a man, at such a time, and by such means, furnishes one of the most complete proofs that have ever been given, of the divine origin of the christian religion. That Saul, a zealous persecutor of the disciples of Christ, became all at once a disciple himself, is a fact which cannot be controverted, without overturning the credit of all history. He must therefore have been converted in the miraculous manner, in which he himself said he was, and of course the christian religion be a divine revelation ; or he must have been either an impostor, or enthusiast, or a dupe to the fraud of others. There is not another alternative possible.

If Paul was an impostor, who declared what he knew to be false, with an intent to deceive, he must have been induced to act that part from some motive. But the only conceivable motives for religious imposture are, either the hope of advancing one's temporal interest, reputation, or power, or the prospect of gratifying some passion or appetite, under the authority of the new religion.

\* The celebrated Lord Lyttleton, in his Observations on the Conversion of St. Paul, has endeavoured to prove, that nothing but the actual appearance of one from heaven was able to produce conviction in so bitter an enemy to Christ and his gospel. The following is an abridgement of his arguments.

That neither of these could be St. Paul's motives for professing the faith of Christ crucified, is evident from the state of Judaism and christianity, at the period of his forsaking the former, and embracing the latter. Those whom he left, were the disposers of wealth, of dignity, and power in Judea ; those to whom he went, were indigent men, oppressed, and deprived of all means of acquiring riches. The certain consequence, therefore, of his embracing christianity, was the loss, not only of all that he possessed, but of all hopes of acquiring more ; whereas, by continuing to persecute the christians, he had almost certain hopes of making his fortune, by the favour of those who were at the head of the Jewish state, to whom nothing could more recommend him, than the zeal he showed in that persecution. As to credit, or reputation, could the disciple of Gamaliel think he should gain either, by becoming a teacher in a college of fishermen ? Could he flatter himself that either in, or out of Judea, the doctrines he taught could do him any honour ? No ; he knew very well that the preaching of Christ crucified was *a stumbling block to the Jews, and to the Greeks, foolishness.* 1 Cor. iv. 23. He afterwards found by experience, that in all parts of the world, contempt was the portion of whoever engaged in preaching a mystery so unpalatable to the world, to all its passions and pleasures, and so irreconcilable to the pride of human reason. See 1 Cor. iv. 13. Yet he went on as zealously as he set out, and *was not ashamed of the gospel of Christ.* Certain then the desire of glory, the ambition of making to himself a great name, was not his motive to embrace christianity. Was it then the love of power ? Power ! Over whom ? Over a flock

of sheep, driven to the slaughter, whose shepherd himself had been murdered a little before. Could he expect more mercy from the chief priests and the rulers, than they had shewn to Jesus himself? Would not their anger be probably fiercer against the deserter and betrayer of their cause, than against any other of the apostles? Was power over so mean and despised a people, worth attempting with so much danger? So far was Paul from assuming any authority over the other apostles, that he declared himself *the least of them, and less than the least of all saints.* Eph. iii. 8. 1 Cor. xv. 9.

It cannot be alleged, that St. Paul commenced a teacher of christianity, with a view of gratifying some licentious passion, under the authority of that new religion. His writings breathe nothing but the strictest morality, obedience to magistrates, order, and government, with the utmost abhorrence of all licentiousness, idleness, or loose behaviour, under the cloak of religion. We nowhere read in his works, that saints are above moral ordinances; that dominion is founded on grace; that there is no difference in moral actions; that any impulses of the mind are to direct us against the light of our reason, and the laws of nature, or any of those wicked tenets, from which the peace of society has been disturbed, and the rules of morality have been broken by men, pretending to act under the sanction of divine revelation. Nor does any part of his life, either before, or after his conversion to christianity, bear any mark of a libertine disposition; as among the Jews, so among the christians, his conversation and manners were blameless.

It has sometimes been objected to the other apostles, by

those who were resolved not to credit their testimony, that having been deeply engaged with Jesus during his life, they were obliged to continue the same professions after his death, for the support of their own credit, and from having gone too far to go back ; but this can by no means be said of St. Paul. On the contrary, whatever force there may be in that way of reasoning, it all tends to convince us that St. Paul must have naturally continued a Jew, and an enemy of Jesus Christ. If they were engaged on one side, he was as strongly engaged on the other ; if shame withheld them from changing sides, much more ought it to have deterred him, who from his superior abilities and reputation, must have been vastly more susceptible of that kind of shame, than the mean and illiterate fishermen of Galilee. The only other difference was, that they by quitting their master after his death might have preserved themselves, whereas he by quitting the Jews, and taking up the cross of Christ, certainly brought on his own destruction.

As St. Paul was not an impostor, so it is evident he was not an enthusiast. Great heat of temper, melancholy, ignorance, credulity, and vanity are the ingredients of which enthusiasm is generally composed ; but from all these, except the first, the apostle appears to have been wholly free. That he had great fervour of zeal, both when a Jew, and when a christian, in maintaining what he thought to be right, cannot be denied ; but he was at all times so much master of his temper, as in matters of indifference, “to become all things to all men,” 1 Cor. ix. 20. bending his notions and manners to theirs, so far as his duty to God would permit ; a conduct neither compatible



with the stiffness of a bigot, nor the violent impulses of fanatical delusion. His zeal was eager and warm, but tempered with prudence, and even with the civilities and decorums of life, as appears by his behaviour to Agrippa, Festus, and Felix, not the blind, inconsiderate, indecent zeal of an enthusiast.

That St. Paul was not melancholy, is plain from his conduct in embracing every method, which prudence could suggest, to escape danger, and shun persecution, when he could do it without betraying the duty of his office, or the honour of his God. A melancholy enthusiast courts persecution, and when he cannot obtain it, afflicts himself with absurd penances; but the holiness of St. Paul consisted only in the simplicity of a godly life, and in the unwearied performance of those apostolic duties, to which he was called.

As to ignorance, which is another ground of enthusiasm, St. Paul was so far from it, that he appears to have been master, not of the Jewish learning only, but also of the Greek philosophy, and even to have been very conversant with the Greek poets.

That the apostle was not credulous, is plain, from his having resisted all the evidence of all the miracles performed on earth by Christ, as well as those that were afterwards worked by the apostles; to the fame of which, as he lived in Jerusalem, he could not possibly have been a stranger. This evinces that his mind, far from being disposed to a credulous faith, or a too easy reception of any miracle, worked in proof of the christian religion, appears to have been barred against it by the most obstinate prejudices, as much as any man's could possibly be; and hence

we may fairly conclude, that nothing less than the irresistible evidence of his own senses, clear from all possibility of doubt, could have overcome his unbelief.

Vanity, or self conceit, is another circumstance that for the most part prevails in the character of an enthusiast. That St. Paul was as free from vanity as any man that ever lived, is evident from all we see of his writings, or know of his life. In his Epistle to the Ephesians, he calls himself *less than the least of all saints*. And to the Corinthians, he says *he is the least of the apostles, and not meet to be called an apostle, because he had persecuted the church of God*. He calls himself *the chief of sinners*, in his Epistle to Timothy. And he prefers in the strongest terms universal benevolence to faith, prophecy, and miracles. Is this the language of vanity or enthusiasm? Did ever a fanatic prefer virtue to his own religious opinions, to illuminations of the spirit, and even to the merit of martyrdom?

Having thus shewn that St. Paul was neither an impostor nor an enthusiast, it remains only to be inquired, whether he was deceived by the fraud of others; but this inquiry need not be long, for who was to deceive him? A few illiterate fishermen in Galilee. It was naturally impossible for such men to conceive the thought of turning the most enlightened of their opponents, and the cruelest of their persecutors into an apostle, and to do this by fraud, in the very instant of his greatest fury against them and their Lord. But could they have been so extravagant, as to conceive such a thought, it was physically impossible for them to execute it in the manner in which we find his conversion to have been effected. Could they produce in the air a light at noonday, which was brighter

than the sun? Could they make Saul hear words from out of the light, which were not heard by the rest of the company? Could they make him blind for three days after the vision, and then make scales fall from his eyes, and restore him to sight by a word? Or could they make him, and those who travelled with him, believe that these things had happened, if they had not happened? Most certainly no fraud was equal to all this.

Since then St. Paul was neither an impostor, an enthusiast, nor deceived by the fraud of others, it follows that his conversion was miraculous; and therefore that the christian religion is a divine revelation.

*Lyttleton on the Conversion of St. Paul.*

## SECTION VIII.

*The Purity and Perfection of the Moral Precepts of Christianity an Argument for its Divine Original.*

AN account of Jenyns' Internal Evidence of the Christian Religion has been given in the sketch of his life, in Part I. The following extract is an abridgement of the third proposition contained in that work, which is as follows, viz.

That from this book, called the New Testament, may be collected a system of ethics, in which every moral precept founded on reason, is carried to a higher degree of purity and perfection, than in any other of the antient philosophers of preceding ages.

Moral precepts founded on reason, are such as enforce the practice of those duties that reason informs us must improve our natures, and conduce to the happiness of mankind: such as piety to God, benevolence to man, justice, charity, temperance, and sobriety, with all those, which prohibit the commission of the contrary vices, all which debase our natures, and by mutual injuries, introduce universal disorder, and consequently universal misery.

Let us now examine what are the new precepts in the christian religion, peculiarly corresponding with the new object of it, that is preparing us for the kingdom of heaven. Of those, the chief are poorness of spirit, for-

giveness of injuries, and charity to all men ; to these we may add repentance, faith, self abasement, and a detachment from the world ; all moral duties peculiar to this religion, and absolutely necessary to the attainment of its end.

Blessed are the poor in spirit, for theirs is the kingdom of heaven ; by which poorness of spirit is to be understood a disposition of mind, meek, humble, submissive to power, void of ambition, patient of injuries, and free from all resentment. This was so new, and so opposite to the ideas of all pagan moralists, that they thought this temper of mind a criminal and contemptuous meanness, which must induce men to sacrifice the glory of their country, and their own honour to a shameful pusillanimity ; and such it appears to almost all who are called christians, even at this day, who not only reject it in practice, but disavow it in principle, notwithstanding this explicit declaration of their master.

Another precept, equally new and no less excellent, is that forgiveness of injuries, which our Saviour enjoins in Matt. v. 23. This was a lesson so new, and so utterly unknown, till taught by his doctrines, and enforced by his example, that the wisest moralists of the wisest nations and ages represented the desire of revenge as the mark of a noble mind, and the accomplishment of it, as one of the chief felicities attendant on a fortunate man. But how much more magnanimous, how much more beneficial to mankind is forgiveness ! It is more magnanimous, because every generous and exalted disposition of the human mind is requisite to the practice of it ; for these alone can enable us to bear the wrongs and insults of wickedness and folly with patience, and to look down on the perpetrators

of them with pity, rather than indignation ; these alone can teach us, that such are but a part of those sufferings allotted to us in this state of probation, and to know, that to overcome evil with good, is the most glorious of all victories. It is the most beneficial, because this amiable conduct alone can put an end to an eternal succession of injuries and retaliations, for every retaliation becomes a new injury, and requires another act of revenge for satisfaction. But would we observe this salutary precept, to love our enemies, and to do good to those who despitefully use us, this obstinate benevolence would at last conquer the most inveterate heart, and we should have no enemies to forgive.

A third precept, first noticed and first enjoined by this institution, is charity to all men. What this is, we may best learn from the admirable description in 1 Corinthians xiii. 4. Here we have an accurate delineation of this bright constellation of all virtues, which consists not, as many imagine, in the building of monasteries, endowment of hospitals, or the distribution of alms, but in such an amiable disposition of mind, as exercises itself every hour in acts of kindness, patience, and complacency to all around us ; and which alone is able to promote happiness in the present life, or render us capable of receiving it in another. And yet this commandment is declared to be new by the author of it. See John xiii. 34. This benevolent disposition is made the great characteristic of a christian, the test of his obedience, and the mark by which he is to be distinguished. Yet was this commandment entirely new, when given by him who so entitles it, and has made it the capital duty of his religion, because the most indispensably necessary to the attainment of its great object, the king-



dom of heaven ; into which, if proud, turbulent, and vindictive spirits were permitted to enter, they must unavoidably destroy the happiness of that state, by the operations of the same passions and vices, by which they disturb the present, and therefore all such must be eternally excluded, not only as a punishment, but also from incapacity.

Repentance, by this we plainly see, is another new moral duty strenuously insisted on by this religion, and by no other, because absolutely necessary to the accomplishment of its end ; for this alone can purge us from those transgressions, from which we cannot be totally exempted in this state of trial and temptation, and purify us from that depravity in our nature, which renders us incapable of attaining that end. Hence, also, we may learn, that no repentance can remove this incapacity, but such as entirely changes the nature and disposition of the offender ; which, in the language of scripture, is called “ being born again.” Mere contrition for his past crimes, nor even the pardon of them, cannot effect this, unless it operates to this entire conversion or new birth, as it is properly and emphatically named ; for sorrow can no more purify a mind corrupted by a long continuance in vicious habits, than it can restore health to a body distempered by a long course of vice and intemperance. Hence, also, every one, who is in the least acquainted with himself, may judge of the reasonableness of the hope that is in him, and of his situation in a future state, by that of his present. If he feels in himself a temper proud, turbulent, vindictive, and malevolent, and a violent attachment to the pleasures or business of the world, he may be assured, that he must be excluded from the kingdom of heaven ; not only because

his conduct can merit no such reward, but because, if admitted, he would find there no objects satisfactory to his passions, inclinations, and pursuits, and therefore could only disturb the happiness of others, without enjoying any share of it himself.

Faith is another moral duty, enjoined by this institution, of a species so new, that the philosophers of antiquity had no word expressive of the idea, nor any such idea to be expressed, as answers for the word *fides*, or *πιστις*, which we translate faith, nor was it ever used by any pagan writer, in a sense the least similar to that to which it is applied in the New Testament; where in general, it signifies an humble, teachable, and candid disposition, a trust in God, and confidence in his promises; when applied particularly to christianity, it means no more than a belief of this single proposition, that Christ was the son of God; that is, in the language of those writings, the Messiah, who was foretold by the prophets, and expected by the Jews; who was sent by God into the world to preach righteousness, judgment, and everlasting life, and to die as an atonement for the sins of mankind.

Self abasement is another moral duty, inculcated by this religion only, which requires us to impute even our own virtues to the grace and favour of our Creator, and to acknowledge that we can do nothing good by our own powers, unless assisted by his overruling influence. Yet this duty was utterly repugnant to the proud and self sufficient principles of the antient philosophers, as well as modern deists, and therefore, before the publication of the gospel, totally unknown and uncomprehended.

Detachment from the world is another moral virtue, constituted by this religion alone, so new that, even at this day, few of its professors can be persuaded, that it is required, or that it is any virtue at all. By this detachment from the world, is not to be understood a seclusion from society, abstraction from all business, or retirement to a gloomy cloister. Industry and labour, cheerfulness and hospitality, are frequently recommended. Nor is the acquisition of wealth and honours prohibited, if they can be obtained by honest means, and a moderate degree of attention and care ; but such an unremitting anxiety, and perpetual application, as engrosses our whole time and thoughts, are forbid, because they are incompatible with the spirit of this religion, and must utterly disqualify us for the attainment of its great end. We toil on in the vain pursuits and frivolous occupations of the world, die in our harness, and then expect, if no gigantic crime stands in the way, to step immediately into the kingdom of heaven ; but this is impossible, for without a previous detachment from the business of this world, we cannot be prepared for the happiness of another ; yet this could make no part of the morality of pagans, because their virtues were altogether connected with their business, and consisted chiefly in conducting it with honour to themselves, and benefit to the public. But christianity has a nobler object in view, which, if not attended to, must be lost forever. This object is that celestial mansion, of which we should never lose sight, and to which we should be ever advancing, during our journey through life ; but this by no means precludes us from performing the business, or enjoying the amusements of travellers,

provided they detain us not too long, or lead us too far out of our way.

*Jenyns' Internal Evidence.*

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*THE SUBJECT CONTINUED.*

THE excellence of the doctrine contained in the scriptures, is an argument which has great force, independently of other considerations. Thus let us suppose, that the author of the gospel, which goes under St. Matthew's name, was not known; and that it was unsupported by the writers of the primitive times; yet such is the unaffected simplicity of the narration, the purity of the doctrine, and the sincere piety and goodness of the sentiments, that it carries its own authority with it. And the same thing may be said, in general, of all the books of the Old and New Testament; so that it seems evident to me, that if there was no other book in the world besides the Bible, a man could not reasonably doubt of the truth of revealed religion. The mouth speaks from the abundance of the heart. Men's writings and discourses must receive a tincture from their real thoughts, desires, and designs. It is impossible to play the hypocrite in every word and expression. This is a matter of common, daily observation, that cannot be called in question; and the more any one thinks upon it, or attends to what passes in himself or others, to the history of the human thoughts, words, and actions, and their necessary, mutual connections, i. e. to the history of association, the more clearly will he see it. We may conclude therefore, even if all other arguments

were set aside, that the authors of the books of the Old and New Testament, cannot have made a false claim to divine authority.

But there is also another method of inferring the divine authority of the scriptures, from the excellence of the doctrine contained therein; for the scriptures contain doctrines concerning God, providence, a future state, the duty of man, &c. far more pure and sublime than can any ways be accounted for from the natural powers of men, so circumstanced as the sacred writers were. That the reader may see this in a clearer light, let him compare the several books of the Old and New Testament, with the contemporary writers among the Greeks and Romans, who could not have less than the natural powers of the human mind, but might have, over and above, some traditional hints, derived ultimately from revelation. Let him consider whether it be possible to suppose, that Jewish shepherds, fishermen, &c. should both before, and after the rise of the heathen philosophy, so far exceed the men of the greatest abilities and accomplishments in other nations, by any other means than divine communications. Nay, we may say, that no writers, from the invention of letters to the present times, are equal to the penmen of the books of the Old and New Testament, in true excellence, utility, and dignity, which is surely such an internal criterion of their divine authority, as ought not to be resisted; and perhaps it never is resisted by any, who have duly considered these books, and formed their affections and actions according to the precepts therein delivered.

*Hartley on the Truth of the Christian Religion,*

## SECTION IX.

*Proof of the Truth of Christianity from its manifest Superiority to the highest Productions of Human Wisdom.*

CHRISTIANITY, says a late pious author, is not satisfied with producing merely the specious guise of virtue. She requires the substantial reality, which may stand the scrutinizing eye of that Being, "who searches the heart." Meaning therefore that the christian should live and breathe in an atmosphere, as it were, of benevolence; she forbids whatever may tend to obstruct its diffusion, or vitiate its purity. It is on this principle, that emulation is forbidden; for besides that this passion almost always degenerates into envy, and that it derives its origin chiefly from pride, and a desire of self exaltation. How can we easily love our neighbour as ourselves, if we consider him at the same time as our rival, and are intent upon surpassing him in the pursuit of whatever is the subject of competition?

Christianity again teaches us not to set our hearts on worldly possessions and earthly honours; and thereby provides for our really loving, or even cordially forgiving those, who have been more successful than ourselves in the attainment of them, or who have even designedly thwarted us in the pursuit. "Let the rich," says the apostle, "rejoice in that he is brought low." How can he, who



means to attempt in any degree to obey this precept, be irreconcilable towards any who may have been instrumental in his depression?

Christianity also teaches us not to prize human estimation at a very high rate; and thereby provides for the practice of her injunction, to love from the heart those, who justly, or unjustly, may have attacked our reputation, or injured our character. She commands not the show, but the reality of meekness and gentleness; and by thus taking away the aliment of anger, and the foment of discord, she provides for the maintenance of peace, and the restoration of good temper among men, when it may have sustained a temporary interruption.

It is another capital excellence of christianity, that she values moral attainments at a far higher rate than intellectual acquisitions, and proposes to conduct her followers to the heights of virtue, rather than of knowledge. On the contrary, most of the false religious systems, which have prevailed in the world, have proposed to reward the labour of their votary, by drawing aside the veil which concealed from the vulgar eye their hidden mysteries, and by introducing him to the knowledge of their deeper and hidden mysteries.

This is eminently the case in the Hindoo, and in the Mahometan religion, in that of China, and, for the most part, in the various modifications of antient paganism. On systems which proceed on this principle, it is obvious that the bulk of mankind can never make any great proficiency. There was accordingly among the nations of antiquity, one system, whatever it was, for the learned, and another for the illiterate. Many of the philosophers spoke

out, and professed to keep the lower orders in ignorance, for the general good; plainly suggesting that the bulk of mankind was to be considered as almost of an inferior species. Aristotle himself countenanced this opinion. An opposite mode of proceeding naturally belongs to christianity, which without distinction, professes an equal regard for all human beings, and which was characterized by its first promulgator, as the messenger of "glad tidings to the poor."

*Wilberforce's Practical View.*

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### THE SUBJECT CONTINUED.

CHARITY, or tenderness for the poor, which is now justly considered, by a great part of mankind, as inseparable from piety, and in which almost all the goodness of the present age consists, is known only to those who enjoy, either immediately, or by transmission, the light of revelation.

Those antient nations who have given us the wisest models of government, and the brightest examples of patriotism, whose institutions have been transmitted by all succeeding legislations, and whose history is studied by every candidate for particular military reputation, have yet left behind them no mention of alms houses or hospitals, of places where age might repose, or sickness be relieved.

The Roman emperours, indeed, gave large donations to the citizens and soldiers, but these distributions were always reckoned rather popular than virtuous; nothing

more was intended, than an ostentation of liberality, nor was any recompence expected, but suffrages and acclamations.

Their beneficence was merely occasional ; he that ceased to need the favour of the people, ceased likewise to court it ; and therefore no man thought it either necessary, or wise, to make any standing provision for the needy, to look forward to the wants of posterity, or to secure successions of charity, by successions of distress.

Compassion is, by some reasoners, on whom the name of philosophers has been too easily conferred, resolved into an affection merely selfish, an involuntary perception of pain, at the involuntary sight of a being like ourselves, languishing in misery. But this sensation, if ever it be felt at all from the brute instinct of uninstructed nature, will only produce effects desultory and transient ; it will never settle into a principle of action, or extend relief to calamities unseen, in generations not yet in being.

The devotion of life, or fortune, to the succour of the poor, is a height of virtue, to which humanity has never risen by its own power. The charity of the Mahometans is a precept, which their teacher evidently transplanted, from the doctrines of christianity ; and the care with which some of the oriental sects attend, as it is said, to the necessities of the diseased and indigent, may be added to the other arguments, which prove Zoroaster to have borrowed his institutions from the law of Moses.

*Johnson's Rambler.*

## THE SUBJECT CONTINUED.

*Doctrine of the first Disciples of the Founder of Christianity ; Parallel between these Disciples and the Sages of Paganism.*

HAVING thus far attended to the voice of divine wisdom,\* if I listen to these extraordinary men, whom she inspired, I shall still believe I hear her voice, for it is still divine *wisdom* that speaks. I shall not therefore inquire, whence these plain, artless fishermen have been able to dictate to mankind a system of morals so far superiour to what reason had till then conceived, a system, in which all the duties of man are comprised ; which refers them all to their true source ; which forms into one family all the different societies dispersed over the earth ; which binds closely together all the members of that family ; which connects it with the great family of celestial intelligences ; and which proclaims *Him* the father of those families, whose goodness extends from the sparrow to the cherubim. I shall readily acknowledge, that so sublime a philosophy did not take its rise in the turbid waters of the Jordan ; and that so bright a light did not break out from the thick darkness of the synagogue.

I shall be confirmed still more in this opinion, if I have sufficient patience, or courage, to peruse the writings of the most famous teachers† of that lofty and fanatical so-

\* The author, in the two preceding chapters in his work, expatiates on the doctrine of the great Founder of christianity.

† The rabbins and talmudists, the antient doctors of the Jewish nation.

ciety ; and if I compare their writings with those of the men, whom they persecuted with such fury, because their virtues irritated and offended them. What a monstrous farrago of dreams and visions ! what absurdities heaped upon absurdities ! what license of interpretation ! what a total forgetfulness of reason ! what insults to common sense !

I afterwards direct my views towards the sages of paganism. I open the immortal works of Plato, Xenophon, and Cicero, and I observe with joy these first glimmerings of the light of reason. But how weak, unsteady, and confused they appear ! what clouds overshadow them. Day has not yet begun. The day star from on high has not yet appeared. But these sages hope for and expect its rising.\*

The more I study these sages of paganism, the clearer does it appear to me, that they have not attained to that perfection of doctrine, which I discover in the writings of the fishermen and the tent maker. In the sages of paganism, the whole is not homogeneous, nor of the same value ; they sometimes say admirable things, and seem almost to be inspired ; but these things do not go so near my heart, as those which I read in the works of these

\* See the second Alcibiades of Plato, where he makes Socrates speak thus. We must wait for the coming of some personage, who will teach us our duty towards God and mankind. Who will that be, replied Alcibiades, that will instruct us ? It will be he who taketh care of you, answers Socrates.

And in Phedon.—To come to the knowledge of these things in this life is impossible, or at least extremely difficult, unless we can arrive at this knowledge by more certain means, such as a divine revelation.

men, whom human philosophy had not enlightened. In these I find a pathos, a gravity, a force of sentiment and thought ; I had almost said, a strength of nerves and of muscles, which I do not meet with in the others. The first penetrate the very recesses of my soul ; the latter affect only my understanding. Then how greatly do the former exceed the others in the powers of persuasion ! The reason is, because they have themselves received fuller conviction—*They had seen, heard, and touched!*

I meet with many other characteristics, which create an immense difference between the disciples of the Messiah and those of Socrates,\* and still more those of Zeno.† I stop to consider these discriminating circumstances ; and those which strike me most in the former, are, that entire inattention to self, which leaves no other sentiment to the soul, than that of the importance and grandeur of its object, and to the heart, no other desire, than that of faithfully fulfilling its duty, and doing good to mankind ; that patience, the result of reflection, which enables us to support the trials of this life, not only because it is great and philosophical to do so, but because they are the dispensations of a wise Providence, in whose eyes resignation is the most acceptable homage ; that elevation of thought, that dignified courage, which renders the soul superiour to all events, because they render her superiour to herself ; that constant adherence to what is good and true, which nothing can stagger, because that truth and good are not

\* The wisest of the Grecian philosophers, who lived about four centuries before Christ.

† Another Grecian philosopher, who established the sect of the stoics.



the result of opinion, but rest on the demonstration of the spirit and of power, that just estimate of things.

But how infinitely are such men above my feeble praise ! They have drawn their own characters in their writings ; it is there they must be considered ; and how is it possible to draw any parallel between the disciples of divine wisdom and those of human philosophy.

*Bonnet's Inquiries concerning Christianity.*

## SECTION X.

*The Suitableness of Christianity to the Wants of Human Nature evinces its Divine Original.*

THE great and excellent Sir Matthew Hale observes, that, because the christian religion was intended and instituted for the good of mankind, whether poor or rich, learned or unlearned, simple or prudent, wise or weak, it was fitted with such plain, easy, and evident directions, both for things to be known and things to be done, in order to the attainment of the end, for which it was designed, that might be understood by any capacity, that had the ordinary and common use of reason or human understanding, and by the common assistance of divine grace, might be practised by them.

Certainly it was necessary and becoming the wisdom of the most wise God, that religion and doctrine, which equally concerned men of all kinds and capacities, should be so accommodated as to be useful to all. If the doctrine or precepts of the christian religion should have been delivered in over sublime or seraphical expressions, in high rhetorical raptures, in intricate or subtle phrases or style, or if it should have been surcharged with a multitude of particulars, it would have been like a sealed book to the far greater part of mankind, who yet were equally concerned in the business and end of religion, with the greatest philosophers and clerks in the world.

*Hale's Contemplations.*

*THE SUBJECT CONTINUED.*

IT is the beauty of the christian religion, that it is not held out exclusively to a few select spirits ; that it is not an object of speculation, nor an exercise of ingenuity, but a rule of life, suited to every condition, capacity, and temper. It is the glory of the christian religion to be, what it was the glory of every pagan institution not to be, the religion of the people ; and that which constitutes its characteristic value, is its suitableness to the genius, condition, and necessities of all mankind.

For with whatever obscurities it has pleased God to shadow some parts of his written word, yet he has graciously ordered, that whatever is necessary should be perspicuous also ; and though “ clouds and darkness are the habitations of his throne,” yet they are not the medium through which he has left us to discover our duty. In this, as in all other points, it has a decided superiority over all the antient systems of philosophy, which were always in many respects impracticable and extravagant, because not framed from observations drawn from a perfect knowledge “ of what was in men.” Whereas the whole scheme of the gospel is accommodated to real human nature ; laying open its mortal disease ; presenting its only remedy ; exhibiting rules of conduct, often difficult indeed, but never impossible ; and where the rule was so high that the practicability seemed desperate, holding out a living pattern, to elucidate the doctrine, and to illustrate the precept ; offering every where the clearest notions of what we have to hope, and what we have to fear ; the strongest injunctions of what we are to believe ; and the most explicit directions of what we are to do.

In short, whoever examines the wants of his own heart, and the appropriated assistance which the gospel furnishes, will find them to be two tallies, which exactly correspond—an internal evidence, stronger perhaps than any other, of the truth of revelation.

This is the religion with which the ingenuous hearts of youth should be warmed, and by which their spirits, while pliant, should be directed. This will afford a “lamp to their paths,” stronger, steadier, brighter than the feeble and uncertain glimmer of a cold and comfortless philosophy.

*Religion of the Fashionable World.\**

\* This valuable little work was written by Miss Hannah More, who has been long celebrated in the literary world for her ingenious publications. She is a native of Bristol in England. From her earliest years, her time has been devoted to the improvement of her mind; and she has, with much industry, attained the Latin, French, Italian, and Spanish languages, so as to converse and write poetry in each with facility. To which she added great knowledge in the Belles Lettres, Natural Philosophy, Mathematics, History, Metaphysics, and Divinity; and nearly an universal acquaintance with authors on all these subjects.

Respecting her character, she is not only strictly moral, but truly pious; and in the cause of religion and society, her labours are original and indefatigable. The industrious poor are at once enlightened by her instructions, and relieved by her bounty. She was one of the first concerned in the establishment of the Cheap Repository, and has been particularly assisting in that work, by her excellent productions.

Her school, which she shares with her sisters, is of the highest reputation, and many families of rank received their education there. She is honoured with the friendship of many of the nobility, and almost every literary character in the kingdom. It is said, she discov-

*THE SUBJECT CONTINUED.*

THERE are many people, who affect to set up morality against religion ; and who, after having enlarged their own ideas of virtue, by the sublime precepts that are contained in the New Testament, assert, that the pale planet, which they have decked in borrowed splendour, would emit sufficient light to answer all our wants, even if the radiant sun of revelation was extinguished. The situation of the pagan world at the coming of Christ, proves how few discoveries human nature was able to make in what was most likely to promote the general welfare of society. Our Lord appeared in the Augustan age, which concentrated all the learning of preceding times, and when philosophy had tried its utmost to reform erroneous principles, and to introduce just ideas of moral obligation. Many of the horrid enormities, which were then sanctioned, not only by general practice, but by public institutions, are better buried in oblivion. I will only mention two crimes, which most of the Romans esteemed meritorious, and marks of a noble character, self murder, and the thirst of vengeance. Should it be asked, whether the pure and holy religion, which expressly forbids these fatal causes of distress and discord, has succeeded in eradicating them out of christian countries ? I answer, that it is ever to be lamented, that our theory and our conduct so little correspond ; but if the most awful motives that can be offered to our

ers far more wit and genius in her conversation, than in her writings.

The compiler has partly taken this Brief account of Miss More from a letter, written by an English gentleman to his friend, dated February 3d, 1789.

consideration, will not prevent proud, rebellious man from lifting up his hand against his own life, or that of his fellow creature, in a private quarrel, will a sense of propriety, with regard to public good, check the self murderer or the duelist, when his bosom boils with the frenzy of rage, madness, or despair? Public opinion unhappily urges him to the dreadful act; for it induces the thoughtless many to point with derision at the ruined gamester, at the broken speculator, and at the coward. If the thought of rushing uncalled into the presence of an awful judge, recent from an act of atrocious rebellion, will not appal the criminal, who meditates on such awful expedients, what has morality to hope from her system of *beauty and propriety*? Can she convince the man, whom want makes desperate, that poverty is noble? Can she teach indignant pride, or sullen hatred, that the approbation of our own hearts is a sure defence against undeserved contumely? She has no motives to urge attention, no rewards to stimulate an exertion so laborious as that of subduing ourselves. Her language is, "Exist in want, rather than brave annihilation; be disgraced and miserable, rather than be nothing. It is most probable that the present scene is your all. The world will shun you, there is no recompence for patience; weakness is thought to be despicable; but I can prove that patience and meekness are virtues; therefore practise them. In the solitary corner, in which you hide your sorrows, you will have the satisfaction of thinking that you do right during the few remaining years of your existence. Perhaps your reputation may be traduced after you are dead; perhaps the true reasons of your conduct may then be ascertained, and



posterity may justify and admire you ; but if you sink into nothing, this praise or censure will be alike indifferent.”

Such are the only dissuasives that morality can urge, to turn the suicide from his dreadful purpose. For, if she affirms the certainty of another life, or urges the rewards which suffering innocence may there hope to enjoy, she steals the arguments of that celestial advocate, whose office he arrogantly claims. It is the peculiar occupation of religion to succour and console the unfortunate. In the most calamitous, afflicting situation, the christian will not dare to offend an omniscient, all powerful God, who can either punish or reward him throughout eternity ; who can infinitely overbalance the temporary chastisements which it is good for him to endure, or pursue his rebellious contumacy through every period of an eternal existence. How must the mind of the true believer be soothed, while suffering under the pangs of oppression and calumny, by considering that God will avenge his cause, and that his innocence shall one day be proclaimed before men and angels.

*West's Letters to a Young Man on his  
First Entrance into Life.\**

\* Mrs. West, from whom the above extract is taken, has distinguished herself in the literary world, and enlisted her talents under the banners of morality and religion.

## SECTION XI.

*The Sublime Nature of the Future Rewards,  
which are promised to Christians, evinces the  
Divine Original of Revealed Religion.*

EVERY religion promises to virtue eternal rewards in another life ; but the christian religion is the only one, which has promised to man an happiness worthy of an immortal and susceptible soul. The form of man's body, of that mortal spoil, which he must one day quit, is certainly not that which distinguishes him from animals ; therefore it is evidently a false religion, which only promises him for recompence, after this life, the pleasures of the senses. According to this single reflection, I discover easily in Mahomet an impostor, who is equally ignorant of the dignity of man, and of the happiness which is proper for him. Other impostors have promised, to gross and ferocious people, that they should enjoy after death the cruel pleasure of exercising upon their enemies an eternal vengeance. In the elysian fields of the pagans, the happy shades, forever deprived of passions and desires, walked in groves perpetually verdant, and amused themselves in peace. This is the monotonous description of soft leisure and repose, and not of felicity. It is upon earth that man ought to seek for repose, instead of happiness, which he cannot find there ; it is upon earth that man ought to moderate his desires, because

nothing can satisfy them ; finally, it is there that reason prescribes to him, not to love to excess any created object, since every passionate attachment, even the most legitimate, is for him an inexhaustible source of mental inquietude and devouring pain. Nevertheless, it is not in vain that the Creator has given him that active sensibility, which he is incessantly obliged to suppress. The moments of lively and transient happiness, which it procures, give him at least an idea of real felicity. He perceives that the power alone of loving can produce it ; but will it be by a passionate attachment to frail and imperfect creatures like himself ; and with the frightful certainty of being sooner or later separated from them by death ? Certainly no. To love with ardour, with transport, and yet without inquietude and jealousy ; to find in the object of one's love the only model of perfection, to see it at the height of glory, and absolutely sovereign of all that exists ; this is the ravishing and sublime idea of supreme felicity ; and such is the eternal futurity, which religion promises to virtue. O you, who alone deserve to be consulted upon the nature of happiness made for man ; you who alone have a right to conceive and to define it ; susceptible souls, do not these divine promises fulfil all the wishes you can form ? Could it be possible that you should not be attracted by a religion, which gives you such hopes ? For my part, I find in the description of eternal happiness, all that can charm the mind, exalt the imagination, and affect the heart. Alas, if God deigns to pardon me, my weaknesses and faults, the instant my soul shall be disengaged from its terrestrial bondage, I shall be struck with the piercing and unclouded light of truth ! That instinct peculiar

to man, that desire of instruction, which weak, human knowledge irritates without satisfying, that eager curiosity will be fully gratified; I shall know all, comprehend all; there will be no more enigmas, obscurities, or mysteries for me; my existence being thus become immortal, my genius will extend itself, and embrace infinity. Pure and divine pleasures, if I cannot yet enjoy you, I can at least conceive what your nature is; you are only the pleasures of the mind. But how shall I comprehend, how shall I represent, in its fullest extent, this inexpressible happiness which the immortal soul will enjoy? the soul purified and disengaged from its vicious inclinations, and self-created passions; that soul whose energy will be proportioned to its boundless duration! I shall see the Creator of heaven and the universe, the source and model of true perfection; I shall be capable of being inspired with all the affection, gratitude, and admiration, that are due to him; I shall be encompassed by his supreme glory; I shall love with an ardour, of which it is impossible we can have a just idea, because we have loved weak, changeable, imperfect and perishable beings only; my love of God will be like himself, immutable, eternal, and infinite; and this love will be the foundation of my glory, as well as my happiness! Fear and conflicts will be no more; I shall love securely, passionately, and forever! The religion, which promises such recompences, is certainly the true religion! Reason will be satisfied with this one proof. All other religions have promised pleasures only, independent of the soul, or repose; he who formed the heart of man, could alone discover to him the source and image of true felicity. When he informs me of my destiny, I know the

voice of my Creator ; he promises me the only good, which can fully satisfy the desire of my soul.\*

*Genlis' Thoughts on Religion.*

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*THE SUBJECT CONTINUED.*

Mr. ADDISON remarks, that, it is an agreeable entertainment, to reflect on the various shapes under which the doctrine of the immortality of the soul has appeared in the world. The Pythagorean transmigration, the sensual habitation of the Mahometan, and the shady realms of Plato, do all agree in the main points, the continuation of our existence, and the distribution of rewards and punishments, proportioned to the merits or demerits of men in this life.

But in all these schemes there is something gross and improbable. Whereas nothing can be more rational and

\* The above is extracted from a work, entitled, "Religion considered as the only basis of Happiness and true Philosophy, in which the principles of modern pretended philosophers are laid open and refuted." This valuable publication was written by the Marchioness de Sillery, formerly Countess de Genlis, a French lady, who has favoured the world with many ingenious productions. She was selected in early life by the late Duke of Orleans, as preceptress to his two sons ; and how well she was qualified for that office, may be seen in her numerous works on education and morals. Her "Theatre of Education" is at once captivating and instructive, and in less than a year from its first publication was translated into six different languages. Having lost her husband under the sanguinary tyranny of Robespierre, she sought an asylum from revolutionary horrors in the duchy of Holstein.

sublime, than the christian idea of a future state. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for those that love him. The above mentioned schemes are narrow transcripts of our present state ; but in this indefinite description, there is something indefinitely great and noble. The mind of man must be raised to a higher pitch, not only to partake the enjoyments of the christian paradise, but even to be able to frame any notion of them.

*Addison's Evidences.*



## SECTION XII.

*The Necessity of Religion to Support and Console us under the many Evils of Life, and at the Hour of Death, a Proof of its Excellence and Divine Original.*

MULTITUDES who have wasted their time in folly and dissipation, under a total rejection of christianity, have, in seasons of adversity, confessed their need of religious consolation ; and multitudes, whom infidel principles have led into vicious courses, have, at the awful moment of death, reflected with deep concern on their past lives, and have been ready to exclaim with Balaam, *let us die the death of the righteous, and let our last end be like his.*

The celebrated Mr. Addison thus expresses his sentiments, respecting the consolation which is derived from religion.

The prospect of a future state, says he, is the secret comfort and refreshment of my soul. It is that which makes nature look cheerful about me ; it doubles all my pleasures, and supports me under all my afflictions. I can look at disappointments and misfortunes, pain and sickness, death itself, and what is worse than death, the loss of those who are dearest to me, with indifference, so long as I keep in view the pleasures of eternity, and the state of being, in which there will be no fears nor apprehensions,

pains nor sorrows, sickness nor separation. Why will any man be so impertinently officious, as to tell me all this is fancy and delusion? Is there any merit in being the messenger of ill news? If it is a dream, let me enjoy it, since it makes me both the happier and the wiser man.

The great received articles of the christian religion have been so clearly proved, from the authority of that divine revelation in which they are delivered, that it is impossible for those, who have ears to hear, and eyes to see, not to be convinced of them; but were it possible for any thing in the christian faith to be erroneous, I can find no ill consequences in adhering to it. The infidel himself must allow, that no other system of religion could so effectually contribute to the heightening of morality.

*Evidences of the Christian Religion.*

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### THE SUBJECT CONTINUED.

THE necessity of religious consolations to support us under the loss of near and dear friends is thus feelingly described by the great Dr. Johnson.

The loss of a friend, upon whom the heart was fixed, to whom every wish and endeavour tended, is a state of dreary desolation, in which the mind looks abroad impatient of itself, and finds nothing but emptiness and horror.

These are the calamities, by which Providence gradually disengages us from the love of life. Other evils, fortitude may repel, or hope may mitigate; but irreparable privation leaves nothing to exercise resolution, or flatter expect-

tation. The dead cannot return, and nothing is left us here but languishment and grief.

Yet such is the course of nature, that whoever lives long must outlive those whom he loves and honours. Such is the condition of our present existence, that life must one day lose its associations, and every inhabitant of the earth must walk downward to the grave alone and unregarded, without any partner of his joy or grief, without any interested witness of his misfortunes or successes.

We know little of the state of departed souls, because such knowledge is not necessary to a good life. Reason deserts us at the brink of the grave, and can give no farther intelligence. Revelation is not wholly silent. *There is joy in the angels of Heaven over one sinner that repenteth*; and surely this joy is not incommunicable to souls disentangled from the body, and made like angels.

Let hope therefore dictate what revelation does not confute, that the union of souls may still remain; and that we who are struggling with sin, sorrow, and infirmities, may have our part in the attention and kindness of those who have finished their course, and are now receiving their reward.

These are the great occasions, which force the mind to take refuge in religion; when we have no help in ourselves, what can remain, but that we look up to a higher and a greater Power? And to what hope may we not raise our eyes and hearts, when we consider that the greatest power is the best?

Surely there is no man, who, thus afflicted, does not seek succour in the gospel, which has brought life and immortality to light. The precepts of Epicurus, who

teaches us to endure what the laws of the universe make necessary, may silence, but not content us. The dictates of Zeno, who commands us to look with indifference on external things, may dispose us to conceal our sorrow, but cannot assuage it. Real alleviation of the loss of friends, and rational tranquillity in the prospect of our own dissolution, can be received only from the promises of him in whose hands are life and death, and from the assurance of another and better state, in which all tears will be wiped from the eyes, and the whole soul shall be filled with joy. Philosophy may infuse stubbornness, but religion alone can give patience.

*Johnson's Rambler.*

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*THE SUBJECT CONTINUED.*

THE celebrated Baron Haller, in his Letters to his Daughter, gives feeling representations of the misery of human life, and of the fitness of the christian religion, to remedy that misery. He observes, that the enemies of revelation have sometimes made a confession well worthy our attention. They acknowledge, that a christian, whose faith notwithstanding in their opinion is chimerical, ceases not to be happy, even at the time when his body is almost deprived of its vivifying powers, and is hastening to a state of corruption; at that moment, in which the soul seems deprived of every support. They confess, that his hopes, however ill founded they esteem them, never forsake him, but embolden and encourage him to the last. His faith, say they, inspires him with resolu-

tion. Armed with this, he dares look death in the face ; because, after this period of existence is finished, he extends his view to an eternity of happiness.

*Haller's Letters to his Daughter.*

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### THE SUBJECT CONTINUED.

Dr. BEATTIE, in the eloquent conclusion of his "Essay on the Immutability of Truth," speaking of sceptics and deists, very justly observes, Carested by those who call themselves the great, engrossed by the formalities and fopperies of life, intoxicated with vanity, pampered with adulation, dissipated in the tumult of business, or amidst the vicissitudes of folly, they perhaps have little need and little relish for the consolations of religion. But let them know, that in the solitary scenes of life, there is many an honest and tender heart pining with incurable anguish, pierced with the sharpest sting of disappointment, bereft of friends, chilled with poverty, racked with disease, scourged with the oppressor, whom nothing but trust in Providence, and the hope of a future retribution could preserve from the agonies of despair. And do they with sacrilegious hands attempt to violate the last refuge of the miserable, and to rob them of the only comfort that has survived the ravages of misfortunes, malice, and tyranny ! Did it never happen, that the influence of your tenets disturbed the tranquillity of virtuous retirement, deepened the gloom of human distress, or aggravated the horrors of the grave ? Ye traitors to human kind, ye murderers of the human soul, how can ye answer for it to your own

hearts? Surely every spark of your generosity is extinguished forever, if this consideration do not awaken in you the keenest remorse.

*Beattie on the Immutability of Truth.*

### THE SUBJECT CONTINUED.

THERE are many, says Dr. Gregory, who have passed the age of youth and beauty, who have resigned the pleasures of that smiling season, who begin to decline into the vale of years, impaired in their health, depressed in their fortunes, stript of their friends, their children, and perhaps still more tender and endearing connections. What resource can the world afford them? It presents a dark and dreary waste, through which there does not issue a single ray of comfort. Every delusive prospect of ambition is now at an end; long experience of mankind, an experience very different from what the open and generous heart of youth had fondly dreamt of, has rendered the heart almost inaccessible to friendship. The principal sources of activity are taken away, when those for whom we labour are cut off from us, when those who animated, and those who sweetened all the toils of life, are gone to the silent grave. Where then can the soul find refuge but in the bosom of religion? There she is admitted to those prospects of providence and futurity, which alone can warm and fill the heart. I speak here of such as retain the feelings of humanity, whom misfortunes have softened, and perhaps rendered more delicately sensible



not of such as possess that stupid insensibility, which some are pleased to dignify with the name of philosophy.

It should therefore be expected that those philosophers, who never felt the want of religious consolations, would yet have the humanity to consider the very different situation of the rest of mankind; and not endeavour to deprive them of what habit, at least, if they will not allow it to be nature, has made necessary to their morals, and to their happiness. It might be expected that humanity would prevent them from breaking into the last retreat of the unfortunate, who can no longer be objects of their envy or resentment, and tearing from them their only remaining comfort. The attempt to ridicule religion may be agreeable to some, by relieving them from a restraint on their pleasure; and may render others very miserable, by making them doubt these truths, in which they were most deeply interested, but it can convey real good and happiness to no one individual.

*Comparative Views.*

## SECTION XIII.

*The Manner in which the Books of the Old and New Testament have been handed down from Age to Age, proves both their Genuineness, and the Truth of the principal Facts contained in them.\**

FOR, *first*, it resembles the manner in which all other genuine books, and true histories have been conveyed down to posterity. As the writings of the Greek and Roman poets, orators, philosophers, and historians, were esteemed by these nations to be transmitted to them, by their forefathers, in a continued succession, from the times when the respective authors lived, so have the books of the Old Testament, by the Jewish nation, and those of the New, by the christians; and it is an additional evidence, in the last case, that the primitive christians were not a distinct nation, but a great multitude of people, dispersed through all the nations of the Roman empire, and even extending itself beyond the bounds of that empire. As the Greeks and the Romans always believed the principal facts of their historical books, so the

\* The ingenious Dr. Hartley, whose works are a treasure to every scientific mind, has stated the evidences for the truth of christianity, in a clear, convincing, and perspicuous manner. This and the three following sections, are selected and abridged from the writings of that eminently great and learned man.

Jews and christians did more, and never seem to have doubted the truth of any part of theirs. In short, whatever can be said of the traditional authority due to the Greek and Roman writers, something analogous to this, and for the most part of greater weight, may be urged for the Jewish and christian. Now as all sober minded men admit the books usually ascribed to the Greek and Roman historians, philosophers, &c. to be genuine, and the principal facts related or alluded to in them to be true, and that one chief evidence for this is the general traditional one here recited, they ought therefore to pay the same regard to the books of the Old and New Testament, since there are the same or greater reasons for it.

*Secondly*, if we consider the circumstances recited in the last paragraph, it will appear, that these traditional evidences are sufficient ones; and we shall have a real argument, as well as one *ad hominem*, for receiving books so handed down to us. For it is not to be conceived, that whole nations should either be imposed upon themselves, or concur to deceive others, by forgeries of books or facts. These books and facts must therefore, in general, be genuine and true; and it is a strong additional evidence of this, that all nations must be jealous of forgeries, for the same reasons that we are.

*Hartley's Observations on Man, Vol. II.*

## SECTION XIV.

*The Agreement of the Books of the Old and New Testaments with themselves and with each other, is an Argument both of their Genuineness and Truth.*

THE truth of this proposition will be evident, if a sufficient number of these mutual agreements can be made out. It is never found, that any single person, who deviates much from the truth, can be so perfectly upon his guard as to be always consistent with himself. Much less therefore can this happen in the case of a number, living also in different ages. Nothing can make them consistent, but their copying faithfully after real facts. The instances will make this clearer.

The laws of the Israelites are contained in the pentateuch, and referred to in a great variety of ways, direct and indirect, in the historical books, in the Psalms, and in the prophecies. The historical facts also in the preceding books are often referred to in those that succeed, and in the Psalms and prophecies. In like manner the gospels have the greatest harmony with each other, and the Epistles of St. Paul with the Acts of the Apostles. And indeed one may say, that there is scarce any book of either Old or New Testament, which may not be shewn to refer to many of the rest, in some way or other. For it is to be observed, that the Bible has been studied and commented upon far more than any other book whatsoever; and

that it has been the business of believers in all ages to find out the mutual relations of its parts, and of unbelievers to search for inconsistencies ; also that the first meet every day with more and more evidences in favour of the scriptures, from the mutual agreements and coincidences here considered ; and that unbelievers have never been able to allege any inconsistencies that could in the least invalidate the truth of the principal facts ; I think, not even affect the divine inspiration of the historical books, according to the second or third hypothesis above mentioned.

It will probably illustrate this proposition, to bring a parallel instance from the Roman writers. Suppose then that no more remained of these writers than Livy, Tully, and Horace. Would they not by their references to the same facts and customs, by the sameness of style in the same writer, and differences in the different ones, and numberless other such like circumstances of critical consideration, prove themselves, and one another to be genuine, and the principal facts related or alluded to, to be true ?

It is also to be observed, that this mutual harmony and self consistency, in its ultimate ratio, is the whole of the evidence which we have for facts done in antient times or distant places. Thus, if a person was so sceptical as to call in question the whole Roman history, even the most notorious facts, as their conquests first of Italy and then of the neighbouring countries, the death of Cesar, and the fall of the western empire by the invasion of the Goths and Vandals, with all the evidences of these from books, inscriptions, coins, customs, &c. as being all forged in order to deceive, one could only shew him, that it is inconsistent with what he sees of human nature ; to suppose that

there should be such a combination to deceive, or that the agreement of these evidences with each other is far too great to be the effect of any such fraudulent design, of chance, &c. And all these arguments are in effect only bringing a number of concurring evidences, whose sum total soon approaches to the ultimate limit i. e. to unity, or absolute certainty, nearer than by any distinguishable difference. It does not therefore import, in respect of real conviction, after a certain number are brought, whether we bring any more or no; they can only add this imperceptible defect, i. e. practically nothing. Thus I suppose that the remaining writings of Livy, Tully, and Horace alone would satisfy any impartial man so much of the general extensiveness of the Roman conquests, &c. that nothing perceptible could be added to his conviction, no more than any common event can or ever does in fact, appear more credible from the testimony of a thousand, than of ten or twenty witnesses of approved integrity. And whoever will apply this reasoning to the present case, must perceive, that the numberless, minute, direct, and indirect agreements and coincidences, that present themselves to all diligent readers of the scriptures, prove their truth and genuineness beyond all contradiction.

As to those few and small apparent inconsistencies, which are found in the scriptures, one may observe, that they decrease every day as learned men inquire farther; and that were the scriptures perfectly exact in every particular, there must be some apparent difficulties, arising merely from our ignorance of antient languages, customs, distant places, &c. and consequently, that if these be not more than our ignorance makes it reasonable to expect, they are no objection at all.



## SECTION XV.

*The Agreement of the Scriptures with History, natural and civil, is a Proof of their Genuineness and Truth.*

THUS the history of the fall agrees in an eminent manner with the obvious facts of labour, sorrow, pain, and death, with what we see and feel every day, and with all our philosophical inquiries into the frame of the human mind, the nature of social life, and the origin of evil. The several powers of the little world within a man's own breast are at variance with one another, as well as those of the great world; we are utterly unable to give a complete solution of the origin of the evils which flow from these discords, and from the jarring of the elements of the natural world; and yet there are comfortable hopes, that all evil will be overpowered and annihilated at last, and that it has an entire subserviency to good really and ultimately, i. e. though *the serpent bruise our heel, yet we shall bruise its head.*

Natural history bears a strong testimony to Moses' account of the deluge; and shews that it must have been universal, or nearly so, however difficult it may be to us, either to find sources for so great a body of waters, or methods of removing them.

Civil history affords likewise many evidences, which support the Mosaic account of the deluge. Thus, *first,*

We find from pagan authors, that the tradition of a flood was general, or even universal. *Secondly*, The paucity of mankind, and the vast tracts of uninhabited land, which are mentioned in the accounts of the first ages, shew that mankind are lately sprung from a small stock, and even suit the time assigned by Moses for the flood. *Thirdly*, The great number of small kingdoms and petty states in the first ages, and the late rise of the great empires of Egypt, Assyria, Babylon, &c. concur to the same purpose. *Fourthly*, The invention and progress of arts and sciences concur likewise, and this last favours the Mosaic history of the antideluvians. For as he mentions little of their arts, so it appears from the late invention of them after the flood, that those which were preserved from it were possessed of few.

The next great event, recorded in sacred history, is the confusion of languages. Now the Mosaic account of this appears highly probable, if we first allow that of the deluge. For it seems impossible to explain how the known languages should arise from one stock. Let any one try only in Hebrew, Greek, Latin, and English. The changes which have happened in languages since history has been certain, do not at all correspond to a supposition of this kind. There is too much of method and art in the Greek and Latin tongues, for them to have been the invention of a rude and barbarous people; and they differ too much from Hebrew, Arabic, &c. to have flowed from them without design.

The dispersion of the three sons of Noah into different countries, related in the tenth chapter of Genesis, comes next under consideration, being the consequence, not the

cause of the diversity of languages. Now here antiquarians and learned men seem to be fully agreed, that the Mosaic account is confirmed, as much as can be expected in our present ignorance of the state of antient nations. And it is to be observed of all the articles treated of under this proposition, that we,\* who live in the north west corner of Europe, lie under great disadvantages in such researches. However, since those who have studied the oriental languages and histories, or have travelled into the eastern parts, have made many discoveries of late years, which have surprizingly confirmed the scripture accounts, we may hope and presume, that if either our learned men be hereafter suffered to have free access to those parts, or the natives themselves become learned, both which are surely probable in the highest degree, numberless unexpected evidences for the truth of the scripture history will be brought to light.

Let us next come to the state of religion in the antient postdeluvian world, according to Moses and the succeeding sacred historians. The postdeluvian patriarchs then appear to have worshipped the one Supreme Being by sacrifices, but in a simple manner, and to have had frequent divine communications. By degrees their posterity fell off to idolatry, worshipped the sun, moon, and stars, deified dead men, and polluted themselves with the most impure and abominable institutions. The Israelites alone were kept to the worship of the true God, and even they were often infected with their idolatrous neighbours. Now all this is perfectly agreeable to what we find in pa-

\* It is to be noted that this extract is taken from a British author.

gan history. The idolatries of the pagans are acknowledged on all hands. It appears also from pagan history, that they grew up by degrees, as the scriptures intimate. All the pagan religions appear to have had the worship of one God superiour to the rest, as their common foundation. They all endeavoured to render him propitious by sacrifice, which surely cannot be an human invention, nor a custom, which if invented in one nation, would be readily propagated in another. They all joined mediatorial and inferiour, also local and tetular deities to the one God. And they all taught the frequency of divine communications. Hence the pagan religions appear to be merely the degenerated offspring of patriarchal revelation, and to infer them as their cause. Hence the pretences of kings, lawgivers, and great men, to inspiration, with the credulity of the multitude. That there had been divine communications was beyond dispute; and therefore all that reluctance to admit them, which appears in the present age, was overruled. At first there were no impostors. When therefore they did arise, it would not be easy for the multitude to distinguish between those who had really divine communications, and those who only pretended to them; till at last, all real inspiration having ceased among the gentile world, their several religions kept possession merely by the force of education, fraud in the priest, and fear in the people, and even these supports began to fail at last, about the time of Christ's coming. And thus many things, which have been thought to weaken the evidences for the scripture accounts, are found to strengthen them, by flowing naturally from that state of religion in antient times, and from that only which the scripture delivers.

It is remarkable, that not only the direct relations of the historical books, but the indirect, incidental mention of things in the prophecies, tallies with true chronology, which surely is such an evidence for their genuineness and truth, as cannot be called in question. And, upon the whole, it may be observed, that the sacred history is distinct, methodical, and consistent throughout ; the profane, utterly deficient in the first ages, obscure and full of fictions in the succeeding ones ; and that it is but just clear and precise in the principal facts about the time that the sacred history ends. So that this corrects and regulates that, and renders it intelligible in many instances, which must otherwise be given up as utterly inexplicable. How then can we suppose the sacred history not to be genuine and true, or a wicked impostor to rise up, and continue not only undiscovered, but even to increase to a most audacious height, in a nation which of all others kept the most exact accounts of time ? I will add one remark more ; this same nation, who may not have lost so much as one year from the creation of the world to the Babylonish captivity, as soon as they were deprived of the assistance of prophets, became most inaccurate in their methods of keeping time, there being nothing more erroneous than the accounts of Josephus, and the modern Jews, from the time of Cyrus to that of Alexander the Great ; notwithstanding that all the requisite assistances might easily have been borrowed from the neighbouring nations, who kept regular annals. Hence it appears, that the exactness of the sacred history was owing to the divine assistance.

It is also an evidence in favour of the scriptures, that the manners of the persons therein mentioned have that

simplicity and plainness, which is ascribed to the first ages of the world by pagan writers ; and both of them concur, by this, to intimate the novelty of the then present race, i. e. the deluge.

Besides these attestations from profane history, we may consider the Jews themselves as bearing testimony to this day, in all countries of the world, to the truth of their antient history, i. e. to that of the Old and New Testament.

Allow this, and it will be easy to see how they should still persist in their attachment to that religion, those laws, and those prophecies, which so manifestly condemn them, both in past times, and in the present. Suppose any considerable alteration made in their antient history, i. e. any such as may answer the purposes of infidelity, and their present state will be inexplicable.

The books of the New Testament are verified by history in a still more illustrious manner ; those books being written, and the facts mentioned therein, transacted during the times of Augustus, Tiberius, and the succeeding Cæsars. Here we may observe,

*First*, That the incidental mention of the Roman emperours, governours of Judea, and the neighbouring provinces, the Jewish high priests, sects of the Jews, and their customs, of places, and of transactions, is found to be perfectly agreeable to the history of these times. And as the whole number of these particulars is very great, they may be reckoned a full proof of the genuineness of the books of the New Testament, it being impossible for a person who had forged them, i. e. who was not an eye and ear witness, and otherwise concerned with the transactions as the books require, but who had invented many histories and cir-



cumstances, &c. not to have been deficient, superfluous, and erroneous. No man's memory and knowledge is sufficient for such an adaptation of feigned circumstances, and especially where the mention is incidental. Let any one consider how often the best poets fail in this, who yet endeavour not to vary from the manners and customs of the age of which they write; at the same time that poetry neither requires nor admits so great a minuteness in the particular circumstances of time, place, and person, as the writers of the New Testament have descended to naturally and incidentally.

*Secondly*, That Christ preached in Judea and Galilee, made many disciples, and was crucified under Pontius Pilate, at the instigation of the Jews; also that his disciples preached after his death, not only in Judea, but all over the Roman empire; that they converted multitudes, were persecuted, and at last suffered death, for their firm adherence to their master; and that both Christ and his disciples pretended to work many miracles, are facts attested by civil history in the amplest manner, and which cannot be called in question. Now these facts are so connected with the other facts mentioned in the New Testament, that they must stand or fall together. There is no probable account to be given of these facts, but by allowing the rest. For the proof of that I appeal to every reader who will make the trial. It may also be concluded from the remarkable unwillingness of the present unbelievers to allow even the plainest facts in express terms. For it shews them to be apprehensive, that the connection between the several principal facts mentioned in the New Testament is inseparable, and that the attestation given to some by civil history may easily be extended to all.

It has been objected, that more mention ought to have been made of the common facts by the profane writers of these times, also some acknowledgment of the miraculous ones, had they been true. To this we may answer, *First*, That Judea was but a small and distant province of the Roman empire, and the Jews themselves, with whom the christians were for a long time confounded, much despised by the Romans. *Secondly*, That historians, politicians, generals, &c. have their imaginations so much preoccupied by affairs of state, that matters purely religious are little regarded by them. *Gallio cared for none of these things.* *Thirdly*, That a person who attended in any great degree to the christian affairs, if a good man could scarcely avoid becoming a christian; after which his testimony ceases to be pagan, and becomes christian. *Fourthly*, That both those who were favourers of the christians, and those who were averse to them in a moderate degree, one of which must be the case with great numbers, would have reasons to be silent; the half christians would be silent for fear of being persecuted; and the others would affect to take no notice of what they disliked, but could not disprove, which is a fact that occurs to daily observation. *Lastly*, when these things are laid together, the attestations of the profane writers to common facts appear to be such as one might expect, and their silence as to the miraculous ones is accounted for.

*Thirdly*, All the christian writers from the time of the apostles and downwards, bear testimony to the genuineness of the books of the New Testament, and the truth of the facts, in a great variety of ways, direct and indirect, and in such a manner as might be expected. Their quotations

from them are numberless, and agree sufficiently with the present copies. They go every where upon the supposition of the facts, as the foundation of all their discourses, writings, hopes, fears, &c. They discover every where the highest regard, and even veneration both for the books and the authors. In short, one cannot see how this testimony in favour of the books of the New Testament can be invalidated, unless by supposing all the ecclesiastical writings of the first centuries to be forged also, or all the writers to have concurred to write as if they believed the genuineness and truth of these books, though they did not; or to have had no ability, or inclination to distinguish genuineness and truth from forgery and falsehood; or by some other such supposition, as will scarce bear to be named.

*Fourthly,* The propagation of christianity, with the manner in which it was opposed by both Jews and gentiles, bears witness to the truth and genuineness of the books of the New Testament. And there are many passages in the talmudical writings, which afford both light and confirmation to the New Testament, notwithstanding that one principal design of the authors was to discredit it.

*Hartley on the Truth of the Christian Religion.*

## SECTION XVI.

*The many and great Advantages, which have accrued to the World from the Patriarchal, Judaical, and Christian Revelations, prove the Divine Authority of the Scriptures.*

THESE advantages are of two sorts, relating respectively to the knowledge and practice of religion. I begin with the first.

Now it is very evident, that the christian revelation has diffused a much more pure and perfect knowledge of what is called natural religion, over a great part of the world, viz. wherever the profession either of christianity or Mahometanism prevails. And the same thing will appear, in respect of the Judaical and patriarchal revelations, to those who are acquainted with antient history. It will be found very difficult for such persons to account even for the pagan religions, without recurring to such patriarchal communications with God, as are mentioned in the pentateuch, and to the more full revelations made to the Jews. So that one is led to believe, that all that is good in any pagan or false religion, is of divine original; all that is erroneous or corrupt, the offspring of the vanity, weakness, and wickedness of men; and that properly speaking, we have no reason from history to suppose, that there ever was any such thing as mere natural religion, i. e. any true religion, which men discovered to themselves by the mere light of nature. These positions seem to follow from in-

quiries into the antiquities of the heathen world, and of their religions. The heathen religions all appear to be of a derivative nature; each circumstance in the inquiry confirms the scriptural accounts of things, and sends us to the revelations expressly mentioned, or indirectly implied, in the Old Testament, for the real original of the pagan religions in their simple state. This opinion receives great light and confirmation from Sir Isaac Newton's Chronology.

It appears also very probable to me, that a careful examination of the powers of human understanding would confirm the same position; and that admitting the novelty of the present world, there is no way of accounting for the rise and progress of religious knowledge, as it has taken place in fact, without having recourse to divine revelation. If we admit the patriarchal, Judaical, and christian revelations, the progress of natural religion, and of all the false pretences to revelation, will fairly arise, at least appear possible in all cases, and probable in most, from the circumstances of things, the powers of human nature, and the doctrine of association. If we deny the truth of these revelations, and suppose the scriptures to be false, we shall cast utter confusion upon the inquiry, and human faculties will be found far unequal to the task assigned to them.

*Secondly*, if we consider the practice of true religion, the good effects of revelation are still more evident. Every man who believes, must find himself either excited to good, or deterred from evil, in many instances, by that belief; notwithstanding that there may be many other instances, in which religious motives are too weak to restrain violent

and corrupt inclinations. The same observations occur daily, with regard to others, in various ways and degrees. And it is by no means conclusive against this obvious argument for the good effects of revelation upon the morals of mankind, to allege that the world is not better now than before the coming of Christ. This is a point which cannot be determined by any kind of estimation, in our power to make; and if it could, we do not know what circumstances would have made the world much worse than it is, had not christianity interposed. However, it does appear to me very probable, to say the least, that Jews and christians, notwithstanding all their vices and corruptions, have, upon the whole, been always better than heathens and unbelievers. It seems to me also, that as the knowledge of true, pure, and perfect religion is advanced and diffused, so the practice of it corresponds thereto; but that this, from the nature of the thing, is a fact of a less obvious kind; however, if it be true, it will become manifest in due time. Let us suppose a person to maintain, that civil government, the arts of life, medicines, &c. have never been of use to mankind, because it does not appear from any certain calculation, that the sum total of health and happiness is greater among polite nations, than among the barbarous ones. Would it not be thought a sufficient answer to this, to appeal to the obvious good effects of these things in innumerable instances, without entering into a calculation impossible to be made? However, it does here also appear, that, as far as we are able to judge, civilized countries are, upon the whole, in a more happy state than barbarous ones, in all these respects.



Now, as the divine original of revelation may be directly concluded from its being the sole fountain of all religious knowledge, if that can be proved; so it will follow in an indirect way, if we suppose, that revelation has only promoted the knowledge and practice of true religion. It is not likely that folly or deceit of any kind should be eminently serviceable in the advancement of wisdom and virtue. Every tree must produce its proper fruit. Enthusiasm and imposture cannot contribute to make men prudent, peaceable, and moderate, disinterested and sincere.

*Hartley on the Truth of the Christian Religion.*

## SECTION XVII.

*The Truth of the Mosaic History is proved from its Internal Evidence.*

THE texture and composition of the Mosaic history, however simple, shows infinite marks of wisdom. The history proves the miracles, and we may at every step cry out with the magicians of Egypt, "This is the finger of God." The very nature of the Mosaic history shows the necessity of God's interposition; for without his ordinance and sanction, it would never have been established. And we might rest the argument for the divine appointment of Moses upon this single foundation, that these rites and institutes could not have been either received or enforced by him; nor could he possibly, unless commanded, have wished to have carried them into execution. They consisted of a code of painful rituals, and burdensome ceremonies, to the purport of which the people were strangers, and if they were not enjoined by the Deity, no good could possibly have arisen from them. For what reason therefore could Moses wish to impose upon the people so many rules and precepts, and bind them to such severe discipline, if it was in his power to have acted otherwise?

But the chief question to be asked is, though he were ever so willing to frame them, how could he possibly enforce them? They must have appeared in many instances inexplicable, and even contrary to reason. What art or

power could be used to bring the people to obey them? A people too who were of a rebellious spirit, impatient of controul, and devoted to superstition, quite repugnant to these ordinances. Human assistance he had none, for we find instances of his own brother and sisters opposing him, and of the very children of Aaron being in actual rebellion. Laws are generally made when people have been well settled, and they are founded on many contingencies, which arise from the nature of the soil, the trade and produce of the country, and the temper, customs, and dispositions of the natives and their neighbours. But the laws of Moses were given in a desert, while the people were in a forlorn state, wandering from place to place, and encountering hunger and thirst, without seeing any ultimate of their roving. These precepts for a religious polity, when the people should be at some particular period settled at Canaan, of which settlement human forecast could not see the least probability. For what hopes could a leader entertain of possessing a country, from which he withdrew himself, and persisted in receding for many years? And when at a time an attempt was made to obtain some footing, nothing ensued but repulse and disappointment. Did any lawgiver ever pen directions about corn and wine, in a country that was a stranger to tillage and cultivation, or talk of tythes and first fruits, where there was scarcely a blade of grass. It may be answered, that these ordinances were given with a view to Canaan. True, but Moses was not acquainted with Canaan, and if Providence were not his guide, there was little chance of getting even a sight of it. He was in the midst of a wilderness, and so continued for nearly forty years. And in this place he

gave directions about their towns and cities, and of the stranger within their gates, while they were in a state of solitude, under tents, and so likely to continue. He mentions their vineyards and olives, when they had not an inch of ground, and gives directions about their future kings, when they were not constituted a nation. These good things they did at length enjoy, and in process of time they were under regal government. But how could Moses be apprised of it? Was it by inspiration? If so he was under the direction of an higher power, and his mission by divine authority, which is granting the point in question. Add to the articles above mentioned, the various ordinances about burnt offerings, peace offerings, and sin offerings, also concerning offerings of atonement, and of the general atonement to be made with blood by the high priest for all the people, the redemption of the first born, and the ransom which every one was to pay for his own soul. Nor must the feasts and festivals be omitted, the feast of the sabbath, of pentecost, of the passover, the feast of trumpets, and of the new moon, and the feast of expiation. Also the sabbatical year, and year of jubilee, the redemption of servants, and redemption of lands, and above all the redemption of souls. There were also many other ordinances, to which we know of nothing similar in Egypt, nor any other country. The heart of man could not have devised them. If, then, there was a particular meaning in those laws, and a secret allusion, and they were not merely rites of arbitrary institution, the secret purport must relate to events in the womb of time, with which Moses was not acquainted; or if he was acquainted, the same conclusion follows; hence, as before, he must have had the intelligence by in-

piration, and consequently, what he did was by divine appointment. The *internal evidence* we see is wonderful, and not to be controverted. The only way to get rid of it is to set aside the external, and say that the whole is a forgery. But this is impossible. The law still exists, and must have had a beginning. It is kept up by people of the same race, as those to whom it was first delivered, and from whom it has been uniformly transmitted without any interruption. The people have now lost their polity, and been for ages in a state of dispersion. And as there are many things, in the books of Moses, said concerning both them and their forefathers, every thing that was predicted has been literally fulfilled. They are probably as numerous now as they were of old ; but widely dispersed in the midst of nations, yet separated from them ; preserved by Providence for especial purposes ; and particularly to afford attestation to those divine oracles, in which they are so signally pointed out.

*Bryant's Plagues of Egypt:*

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### THE SUBJECT CONTINUED.

THE writings of Moses derive the greatest credit imaginable, not only from the settled opinion, and constant tradition amongst the Jews, that he was appointed by the express command of God himself, to be the leader and captain of this people ; but also because, as is very evident, he did not make his own glory and advantage his principal aim ; but he himself relates those errors of his own, which he could have concealed, and delivered the regal

and sacerdotal dignity to others, permitting his own posterity to be reduced only to common Levites. All which plainly show, that he had no occasion to falsify in his history, as the style of it further evinces, -it being free from that varnish and colour, which uses to give credit to romances; and is very natural and easy, and agreeable to the matter of which it treats.

*Grotius on the Truth of the Christian Religion.*



## SECTION XVIII.

*The Language, Style, and Manner of Writing used in the Books of the Old and New Testament, proves their Genuineness, and Superiority to all Human Compositions.*

THE beauty and sublimity of the scripture language has been acknowledged and applauded by authors, who have been justly celebrated for taste and genius. The great critic Longinus,\* in his Treatise on the Sublime, quotes, as an instance of astonishing sublimity, that passage in Genesis, *God said let there be light, and there was light.* Sir William Jones, who has rendered himself so famous by his genius and oriental learning,† declares, that “he found all his researches strengthen his belief in divine revelation; and observes, that the collection of tracts, which, from their excellence, are called scriptures, contain, independent of their divine origin, more true sublimity, more exquisite beauty, more morality, more important history, and finer strains, both of poetry and eloquence,

\* Longinus was a Grecian philosopher and orator. His “Treatise on the Sublime” raised his reputation to such an height, as no critic before or after could ever reach. His contemporaries had so great an opinion of his judgment and taste, that they appointed him sovereign judge of all authors, and every thing was received or rejected by the public according to his decision. He was put to death by Aurelian in 273. See Jones’ Biographical Dictionary.

† See Life of Jones, in Part I.

than could be collected within the same compass from all other books that were ever composed, in any other age; or in any other idiom. The two parts of which the scriptures consist, are connected by a chain of composition, meaning the prophetic books, which bear no resemblance in form or style, to any other that can be produced, from the stores of Grecian, Persian, or Arabic learning. The antiquity of those compositions no man doubts, and the unrestrained application of them to events long subsequent to their publication, is a solid ground of belief, that they are genuine productions, and consequently inspired.”

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### THE SUBJECT CONTINUED.

IT is said, that Mr. Burke derived much of the sublimity and energy of his most admired public speeches from his attentive perusal of the sacred oracles. He remarks, in speaking of the power of the Deity, that “the scripture alone can supply ideas answerable to the majesty of this subject. In the scripture, where ever God is represented as appearing or speaking, every thing terrible in nature is called up to heighten the awe and solemnity of the divine presence. The Psalms and the prophetic books are crowded with instances of this kind. *The earth shook, says the Psalmist, the heavens also dropped at the presence of the Lord.* And what is remarkable, the painting preserves the same character, not only when he is supposed descending to take vengeance upon the wicked, but even when he exerts the like plenitude of power in acts of beneficence to mankind. *Tremble thou earth! at the presence of the Lord; at the pres-*

*ance of the God of Jacob ; which turned the rock into standing water, the flint into a fountain of waters."*

*Burke on the Sublime and Beautiful.*

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### THE SUBJECT CONTINUED.

Mr. ADDISON, who is allowed to excel in a neat and elegant style, observes, that there is a certain coldness and indifference in the phrases of our European languages, when they are compared with the original forms of speech ; and it happens very luckily, that the Hebrew idioms run into the English tongue with a particular grace and beauty. Our language has received innumerable elegancies and improvements from the infusion of Hebraisms, which are derived to it out of poetical passages in holy writ. They give a force and energy to our expressions, warm and animate our language, and convey our thoughts in more ardent and intense phrases, than any that are to be met with in our own tongue. There is something so pathetic in this kind of diction, that it often sets the mind into a flame, and makes our hearts burn within us. How cold and dull does prayer appear, that is composed in the most elegant and polite forms of speech, which are natural to our tongue, when it is not heightened by that solemnity of phrase, which may be drawn from the sacred writings. It has been said by some of the ancients; that if the gods were to talk with men, they would certainly talk in Plato's style ; but I think we may say, with justice, that when mortals converse with their Creator, they

cannot do it in so proper a style as in that of the holy scriptures.

*Addison's Evidences.*

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*THE SUBJECT CONTINUED.*

THE style of the gospel bears intrinsic evidence of its truth. We find there no appearance of artifice, or of party spirit; no attempt to exaggerate on the one hand, or depreciate on the other; no remarks thrown out to anticipate objections; nothing of that caution which never fails to distinguish the testimony of those who are conscious of imposture; no endeavour to reconcile the reader's mind to what may be extraordinary in the narrative; all is fair, candid, and simple; the historians make no reflections of their own, but confine themselves to matter of fact, that is to what they heard and saw, and honestly record their own mistakes and faults, as well as the particulars of the story.

*Beattie's Evidences.*

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*THE SUBJECT CONTINUED.*

MONSIEUR PASCAL made a great number of very particular observations on the style of the holy scriptures, of the gospel especially. Amongst other things, he was wont to admire the native simplicity; and if we may so term it, the coldness and unconcernedness, with which our Lord seemed to speak of the greatest and most

important subjects: as, for instance, of the kingdom of God, of the glory of the saints in heaven, and of the pains of hell; without dilating upon these topics, as the fathers and other writers are observed to do. And, he said, the true reason of this difference was, that the particulars before mentioned, though infinitely noble and sublime in respect of us, were by no means so in respect of Jesus Christ; and that therefore it was natural for him to speak of them without astonishment or admiration; as we hear a general speaking of the siege of some place of consequence, or of his success in a mighty battle, without being moved or affected; or as a king expresseth himself with indifference about a sum of many thousands, which a private person, or a mechanic, could not name without the highest exaggeration.

*Pascal's Thoughts.*

## SECTION XIX.

*The heroic Fortitude with which the Apostles and Martyrs suffered the most cruel Tortures and Death, for the Cause of Christianity, affords an Argument in favour of its Truth.*

I CANNOT omit, says Mr. Addison, that which appears to me a standing miracle in the three first centuries ; I mean that amazing and supernatural courage or patience, which was shown by innumerable multitudes of martyrs, in those slow and painful torments which were inflicted on them. Their trials, under the most exquisite and lingering sufferings, seem to me above the strength of human nature, and able to overbear duty, reason, faith, conviction ; nay, and the most absolute certainty of a future state. Humanity, unbiassed in an extraordinary manner, must have shaken off the present pressure, and have delivered itself out of such dreadful distress, by any means that could have been suggested to it. We can easily imagine, that many persons in so good a cause might have laid down their lives at the gibbet, the stake, or the block ; but to expire leisurely among the most exquisite tortures, when they might come out of them, even by a mental reservation, or an hypocrisy, which was not without a possibility of being followed by repentance and forgiveness, has something in it so far beyond the force and strength of mortals, that we cannot



but think there was some miraculous power to support the sufferer.

We find the church of Smyrna, in that admirable letter, which gives an account of the death of Polycarp, their beloved bishop, mentioning the cruel torments of other early martyrs for christianity, are of opinion that our Saviour stood by them in a vision, and personally conversed with them, to give them strength and comfort during the bitterness of their long continued agonies ; and we have the story of a young man, who, having suffered many tortures, escaped with life, and told his fellow christians that the pain of them had been rendered tolerable, by the presence of an angel who stood by him, and wiped off the tears and sweat, which run down his face, whilst he lay under his sufferings. We are assured, at least, that the first martyr for christianity was encouraged in his last moments, by a vision of that divine person, for whom he suffered, and into whose presence he was then hastening.

Let any man calmly lay his hand upon his heart, and after reading the terrible conflicts in which the ancient martyrs and confessors were engaged, when they passed through such new inventions and varieties of pain, as tired their tormentors, and ask himself, however zealous and sincere he is in religion, whether, under such lingering tortures, he could still have held fast his integrity, and have professed his faith to the last, without a supernatural assistance of some kind or other. For my part, when I consider that it was not an unaccountable obstinacy in a single man, or in any particular set of men, in some extraordinary juncture ; but that there were multitudes of each sex, of every age, of different countries and condi-

tions, who, for nearly three hundred years together, made this glorious confession of their faith, in the midst of tortures, and in the hour of death : I must conclude, that they were either of another make than men are at present, or that they had such miraculous supports as were peculiar to those times of christianity, when without them, perhaps the very name of it might have been extinguished.

It is certain, that the deaths and sufferings of the primitive christians had a great share in the conversion of those learned pagans, who lived in the ages of persecution, which, with some intervals and abatements, lasted nearly three hundred years after our Saviour. Justin Martyr, Tertullian, Lactantius, Arnobius, and others, tell us, that this first of all alarmed their curiosity, roused their attention, and made them seriously inquisitive into the nature of that religion, which could endue the mind with so much strength, and overcome the fear of death, nay, raise an earnest desire of it, though it appeared in all its terrors. This they found had not been effected by all the doctrines of those philosophers, whom they had thoroughly studied, and who had been labouring at this great point. The sight of these dying and tormented martyrs, engaged them to search into the history and doctrines of him for whom they suffered. The more they searched, the more they were convinced ; till their conviction grew so strong, that they themselves embraced the same truths, and either actually laid down their lives, or were in readiness to do it, rather than depart from them.

*Addison's Evidences of the Christian Religion.*

*THE SUBJECT CONTINUED.*

THE apostles themselves declare, that their master announced to them, that they would be persecuted in preaching his law ; and that they had nothing to expect from men but injuries and death. See John xv. xvi. &c.

Could the apostles have invented a prediction, which, if it had not been accomplished, would have destroyed all their doctrine ; and which could not be accomplished, but by their being constantly persecuted, injured, and at length led to torments and an ignominious death ? They persevered in their belief, although it actually drew upon them the most horrid persecutions ; and to support, and propagate it, they suffered joyfully tortures and death ; and at the same time implored Heaven for those who deprived them of life. It is therefore impossible to rationally believe, that they could be deceived ; or that they wished to deceive ; and this one point granted, it is impossible to doubt of the truths, which religion teaches us.

*Genlis on Religion.*

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*THE SUBJECT CONTINUED.*

Mr. BONNET, speaking of the christians of the first centuries, observes, that they increased in the midst of the most horrid persecutions. Yet, says he, it is not this natural effect of persecution which engages my attention, so much as this new species of martyrs. Violent contradictions may irritate and exalt the soul. But these thousands of martyrs, who expire in the most cruel tortures,

are not martyrs of opinion ; they die voluntarily to attest facts. I know there have been martyrs to opinion. Such have existed almost in every age, in every country. There are even now some unhappy regions where the wildest superstition tyrannizes ; but the disciples of the Messiah are the only persons, whom I ever heard had given up their lives for the attestation of facts.

I still farther observe, that those who die so courageously in support of these facts, are not attached to their belief, either by birth, education, authority, or any temporal interest. On the contrary, this belief shocks every principle they had received from birth, education, or authority, and affects still more their temporal interest. There is nothing, then, but the strongest conviction of the certainty of the facts, that can furnish me with an adequate cause for such unexampled fortitude, in voluntarily submitting to torments, and frequently to a most cruel death.

*Bonne's Inquiries.*

## SECTION XX.

*The General Characters of the Opposers of Christianity afford an Argument in Favour of its Truth.*

“AS all moral truth is fairly tried by its influence on mankind, nothing can be more forcibly contrasted than the tendency of the doctrines of the scriptures, and that of infidel philosophy, and nothing can more forcibly illustrate this contrast than the opposite lives of christians and infidels. The early christians, in general, even as represented by many of their most respectable enemies, had no parallel in the annals of infidelity.”\* As the benign effects of religion are apparent in the lives of its sincere professors, the pernicious influence of deistical principles is obvious, from the conduct of those who have embraced them.† For, if we examine the pages of biography, we find that the most celebrated infidels have, in general, been immoral. And we have a striking instance of the fatal tendency of infidel philosophy, in the horrid cruelties recently perpetrated in France. Robespierre and

\* Should the lives of those eminent laymen, who are mentioned in the first part of this work, be contrasted with those of Shaftesbury, Hobbs, Bolingbroke, Voltaire, Rousseau, and others of the most celebrated infidels, how greatly would the advantage be on the side of the former.

† See Dr. Dwight's excellent Discourses on the Nature and Danger of Infidel Philosophy.

his accomplices were the enthusiastic disciples of Voltaire, Diderot, and other champions of infidelity, and consequently the declared enemies of the christian religion.

Monsieur Pascal, speaking of infidels, makes the following remarks. He who doubts, and yet seeks not to be resolved, is equally unhappy and unjust. But if, withal, he appears easy and composed; if he freely declares his indifference; nay, if he takes a vanity in professing it, and seems to make this most deplorable condition the subject of his pleasure and joy, I have not words to fix a name on so extravagant a creature.

In earnest, it is a glory to religion to have so unreasonable men for its professed enemies; and their opposition is of so little danger, that it serves to illustrate the principal truths which our religion teaches. For the main scope of christian faith is to establish these two principles, the corruption of human nature, and the redemption by Jesus Christ. And these opposers, if they are of no use towards demonstrating the truth of the redemption, by the sanctity of their lives, yet are, at least, admirably useful in shewing the corruption of nature, by so unnatural sentiments and suggestions.

Nothing is so important to man as his own estate and condition; nothing so great, so amazing, as eternity. If therefore we find persons indifferent to the loss of their being, and to the danger of endless misery, it is impossible that this temper should be natural. They are quite other men in all other respects; they feel the smallest inconveniences; they see them as they approach, and feel them as they arrive; and he who passeth days and nights in chagrin or despair, for the loss of employment, or for



some imaginary blemish in his honour, is the same mortal who knows that he must lose all by death, and yet remains without disquiet, resentment, or emotion. This wonderful insensibility with respect to things of the most fatal consequence, in a heart so nicely sensible of the meanest trifles, is an astonishing prodigy, an unintelligible enchantment, a supernatural blindness and infatuation.

A man in a close dungeon, who knows not whether sentence of death is passed upon him, who is allowed but one hour's space to inform himself concerning it, and that one hour is sufficient, in case it have passed, to obtain its reverse, would act contrary to nature and sense, should he make use of this hour not to obtain information, but to pursue his vanity or sport. Yet such is the condition of the persons whom we are now describing, only with this difference, that the evils with which they are every moment threatened do infinitely surpass the bare loss of life, and that transient punishment which the prisoner is supposed to apprehend. Yet they run thoughtless upon the precipice, having only cast a veil over their eyes, to hinder them from discerning it, and divert themselves with the officiousness of such as charitably warn them of their danger.

Thus not the zeal only of those who heartily seek God demonstrates the truth of religion, but likewise the blindness of those who utterly forbear to seek him, and who pass their days under so horrible a neglect. There must needs be a strange turn and revolution in human nature, before men can submit to such a condition; much more before they can have obtained an absolute certainty, that there was no fear after death, but of falling into nothing, ought not this to be the subject rather of despair than of

jollity? And is not therefore the highest pitch of sense less extravagance, while we want this certainty, to glory in our doubt and distrust?

*Pascal's Thoughts.*

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*THE SUBJECT CONTINUED.*

THE late learned and ingenious George Adams,\* in his "Lectures on Natural and Experimental Philosophy," informs us in his introduction, that the plan of this work first occurred to him when he was in France and Switzerland, an eye witness to the zeal and industry with which principles were there propagated under the veil of philosophy, that are subversive of all order and religion.

It is evident, says he, from the works of these pretenders to philosophy, that they investigated nature only with a view to darken the mind, and prevent mankind from considering any thing as real but what the hand could grasp, or the corporeal eye perceive. For you find them continually embracing every opportunity to ridicule our belief in Moses and the prophets, and censuring us for admitting the evidences, or believing the truths of revelation; though it is a revelation which justifies itself from the creation of the world, which declares every truth that a wise man would wish to hear; though it is supported by divine authority, and confirmed by all the assurances that human testimony can afford, or the rational mind require.

\*A celebrated astronomer and mathematician, who has eminently distinguished himself in the literary world by his ingenious publications. He died 1795.

Alarmed at what I saw, and what I read, it appeared to me of the utmost importance to contrive means effectually to repel notions so pernicious to mankind, and so repugnant to truth. I conceived, that the best method of defeating their destructive purposes, and depriving them of their baneful influence, would be by shewing, that they were neither friends to philosophy, nor had any right to the title of philosophers; that this end would be answered by exhibiting a system of philosophy, which should point out their errors, and shew that no operation in nature would authorize the conclusions that they had attempted to deduce; that physics, properly understood, would ever go hand in hand with religion; and all its branches converge in God, the centre of all truth, the source of all perfection.

This ingenious author observes in his Lectures, that, if we inquire into the characters of the most noted infidels, we shall find them to have been men who exceeded their fellow creatures in nothing but arrogance and presumption, and that infidelity, in general, is founded on an implicit faith in the writings and opinions of men of wanton and sensual minds. Yet these are the men who call our faith mean, and submission to revelation slavery, though yielded only to the highest evidence on matters of the greatest moment.

These men are very forward to tell you precisely what God can or cannot do, he cannot work a miracle, cannot give a revelation, cannot guide the motions of a free agent, nor make such a one impeccable, nor annex rewards to the assent of the mind, nor, &c. &c. For all these are contrary to the nature of things. If you ask what things

they mean, or what, by the nature of them, they will not vouchsafe, or rather cannot give an explanation, but are angry with you, as a captious person for putting the question. They still, however, go on to lay a mighty stress upon these words, without having any clear or settled idea of their import. These men are severe upon others for using expressions they do not understand. But you will constantly find them pretending to build demonstrations upon principles, whereof they have no clearer nor more adequate ideas than the vulgar, whom they affect to ridicule, have of their mysteries; and you will find them always endeavouring to make a constant repetition of positive assertions pass for proof and explanations.

They wish to be considered as unbelievers, but upon examination, you will find them men of the most resigned and implicit faith. The creed of the infidel has as many articles as that of the christian, and the belief thereof requires a much greater suspension of your reason. If to believe things upon no authority, or without any reason, be a sign or mark of credulity, of all men, the free thinker and infidel will be found to be the most easy and credulous. The difference between the christian and the deist, does not consist in this, that the one assents to things unknown, and the other does not; but in this, that the christian assents to things unknown on the account of evidence; the other assents to things unknown, without any evidence at all.

Religion requires a serious and wise use of your reason, and can only recommend itself to you when you are in a disposition to reason and think soberly, and consider it as the most serious, important, and sacred subject in the world.

It is not the deist's business to reason soberly, and consider the weight and moment of things with exactness; idle stories, rude jests, and lewd inuendoes, serve the purpose of infidelity much better than any argument it has yet discovered. They not only confuse and distract the mind, but they also gratify and engage the attention of immoral men, by affording them what they deem an easy confutation of religion.

The objections of infidels are weak, and can have little force but upon depraved minds, or on those whose understandings are naturally weak, or made so by an implicit resignation of their faculties, to writings which can neither improve your mind, purify your heart, exalt your virtue, nor increase your wisdom.

To doubt cautiously, till you have examined fully, and retain your assent, till you have seen clearly, are proofs of reason and force of mind. But to doubt without any reason of doubting, is as great a defect as to believe without any reason of believing. Both extremes proceed from an excess of imagination, which, disordering the intellectual eye, deludes the credulous to see what is not, and blinds the infidel, so that he does not see what is. There is a fundamental maxim closely connected with these observations, and that cannot be too strictly inculcated on your minds; for want of attention thereto, weak reasoners have imposed on themselves and deluded others. Many things may be incomprehensible, and yet demonstrable; and though seeing clearly be a sufficient reason for affirming, yet not seeing at all can never be a reason for denying. We see many things must be, but we cannot conceive how they are; we see the connexion between some truths,

but not between all ; we see a part, but not the whole ; we see some attributes and modes of things, but we do not see their intimate essence. Nature abounds in mysteries, of which we may have a certain knowledge, but no clear conception ; some are too large for imagination to grasp, some too minute for it to discern, others too obscure to be seen distinctly, and others, though plainly discernible in themselves, yet remain inexplicable in the manner of production, or appear incompatible with one another.

*Adams' Philosophical Lectures.*

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### THE SUBJECT CONTINUED.

LEST it should be objected, that the foregoing outlines of deistical characters are drawn by their professed enemies, the following striking description of the infidel philosophers, and their partizans, is extracted from the writings of the celebrated Rousseau, and is the more remarkable, as he himself was one of the most distinguished chiefs of that philosophy, which he so pointedly condemns.

These philosophers, says he, are haughty, affirmative, and dogmatical ; pretending to know every thing, and proving nothing ; laughing at each other ; and this common point appears to me to be the only one in which they are all right. Truth, say they, is never prejudicial to men ; I believe so too ; and this is, in my opinion, a great proof that what they teach is not the truth. One of the most familiar sophisms of the philosophical party is, to oppose a people of supposed good philosophers, to a peo-



ple who are bad christians ; as if a people of true philosophers were more easy to make than a people of true christians. It remains to be known, if philosophy, at ease and upon the throne, would restrain the vain glory, interest, ambition, and little passions of man ; and if it would practice well that lenient humanity which it extols with the pen. By these principles, philosophy can do nothing good, which religion does not do still better ; and religion does many good things which philosophy cannot do. Crimes committed among the clergy, as well as elsewhere, prove not that religion is usefess, but that very few people have any. The solid authority of modern governments, and less frequent revolutions, are incontestibly due to christianity ; it has rendered governments themselves less sanguinary ; this is proved by facts, on comparing them with antient governments. Religion, better understood, excluding fanaticism, has given more mildness to christian manners. This change is not the work of letters ; for wherever they have flourished, humanity has not been more respected on their account ; of which the cruelties of the Athenians, of the Egyptians, of the Roman emperours, and of the Chinese, are so many proofs. What acts of clemency are the works of the gospel. Were philosophers in a situation to discover truth, who among them would interest himself in its behalf ? Each of them well knows that his system is not better founded than those of others ; but he supports it because it is his. There is not one of them, who, having found truth and falsehood, would not prefer the lie he had adopted, to truth discovered by another. Where is the philosopher, who, for his own glory, would not deceive mankind. The essential point is to think differently

from others. With believers he is an atheist ; with atheists he would be a believer.

Avoid those who, under the pretence of explaining nature, sow desolating doctrines in the hearts of men ; and whose apparent scepticism is an hundred times more affirmative and dogmatical than the decided tone of their adversaries. Under the haughty pretence, that they only are enlightened, true, and sincere, they imperiously subject us to their opposite decisions, and pretend to give us, for real principles of things, the unintelligible systems of their own imaginations. Moreover, by overturning, destroying, and treading under foot, every thing respected by men, they deprive the afflicted of the last consolation of their misery, and take from the rich and powerful the only bridle of their passions ; they snatch from the heart both the remorse of crime and hope of virtue ; and still boast of being the benefactors of mankind.

*Roussseau's Works.*

## SECTION XXI.

*An Argument in Favour of Christianity, from its Tendency to promote Science and Useful Learning.*

MR. ADDISON remarks, that it happened very providentially to the honour of the christian religion, that it did not take its rise in the dark and illiterate ages of the world, but at a time when arts and sciences were at their height, and when there were men who made it the business of their lives to search after truth, and sift the several opinions of philosophers and wise men, concerning the duty, the end, and chief happiness of reasonable creatures.

The late celebrated George Adams observes, that it is obvious at this day, that arts and learning flourish in the highest degree, in those countries only, which are enlightened by christianity.\* Religion is undoubtedly the sun that gives light to the mind; the vital spirit that animates the human understanding to its highest achievements; though many have been indebted to it, without being sensible of their obligations, or without confessing

\* The end of learning is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may be the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith makes up the highest perfection.—MILTON.

it ; and others have turned against it that light which they borrowed of itself.

Dr. Rush\* observes, that the sublime and various objects of religion are calculated to expand the human intellects to their utmost limits, and impart to them a facility of action ; we read that the face of Moses shone when he descended from conversing with his Maker upon mount Sinai. The contemplation of the divine character and perfections is calculated to produce a similar splendour in the human mind.

*Addison's Evidences.—Adams' Lectures on Philosophy.—Rush's Introductory Lectures.*

\* Professor of the Institutes of Medicine, and of Clinical Practice in the University of Pennsylvania ; and a writer of great distinction on medical subjects. The intrepidity and benevolence which he displayed during the several seasons in which pestilence has prevailed in Philadelphia, deserve the highest eulogium.

## SECTION XXII.

*Testimonies of Pagan Authors to the Truth of the Historic Facts recorded in the Scriptures.*

PROFANE historians, who mention Moses and his character, seem to be in part acquainted with his education, his military exploits, and his miracles, especially those plagues he brought on Egypt, and consider him as a famous magician. He is universally considered by heathen authors as a great lawgiver, as is testified by Diodorus Siculus, who says, that Moses received his laws from the God Jao, meaning Jehovah, which signifies existence. His fine form and consummate wisdom are mentioned by Trogus Pompeius, and he takes notice of Moses' success against the Ethiopians, who had invaded the territories of Pharaoh. Trogus was the first of the Latin historians, and attributes the prosperous and flourishing circumstances of the Jewish state to a mixture of justice with religion in their government. He gives a high character of Joseph, and mentions his being sold by his brethren to foreign merchants through envy, who carried him into Egypt, where he soon became dear to the king. That Joseph was the first who understood the interpretation of dreams, and foretold a famine many years before it happened, and preserved Egypt, by advising the king to provide stores of corn against the time of need; and that there had been so much experience of the truth

of his answers, that they seem to be given rather by God than man.

Diodorus and Herodotus take notice of the terrible scourges brought on the Egyptians by Moses. The former, who lived in the time of Julius and Augustus Cæsar, and wrote the histories of Egypt, Persia, Syria, &c. also mentions, that the Trogloditics, the indigenous inhabitants of the place, where Moses crossed the Red Sea, had a tradition from father to son, from their very early and remote ages, that once a division of the sea did happen there; and after leaving the bottom some time, the sea again returned, and raged with great fury. This is the testimony of a heathen historian, not writing on the subject of revelation, but merely speaking of the country, the history of which he was writing, and recording the knowledge he had obtained of the natives.

*Grotius on the Truth of the Christian Religion.*—

*Boudinot's Age of Revelation.*

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### THE SUBJECT CONTINUED.

PROFANE history abundantly testifies that there was such a person as Jesus Christ. It records the transactions of his life, and many distinguishing traits of his character. The appearance of a wonderful star at Christ's nativity is mentioned by Pliny, in his natural history, under the name of a bright comet. Dion, in his life of Octavius Cæsar, mentions the murder of the babes of Bethlehem; and Macrobius, another historian of early date, and a heathen, says that Herod the king ordered to be slain in Syria, by



which the Romans often mean Judea, some children that were under two years old, among whom he included his own son. Celsus\* relates, that our Saviour had been into Egypt. Celsus, also, with Julian, Porphyry,† and Hierocles, all mortal enemies to christianity, acknowledge that Christ wrought miracles, out of the ordinary course of nature, though they ascribe them to the power of magic.

Phlegon, who lived in the second century, attests, that our Saviour foretold many events, which took place according to his predictions; and that when he was crucified, there was a preternatural darkness, and a great earthquake. Justin Martyr asserts, that Pontius Pilate, in a letter to his sovereign, gave an account of this event; and the extraordinary circumstances which attended it. Another profane historian, who lived seventy years after the crucifixion of Christ, says, Christ was worshipped as a God among christians; that they would rather suffer death than blaspheme him; that they received a sacrament, and by it entered into a vow of abstaining from all sin and wickedness.

*Addison's Evidences.*

\* Celsus was a virulent enemy to christianity, who lived in the second century. He produces many passages out of the gospels, and though he mentions these things only with a design to ridicule them, they furnish us with an incontestible proof that the gospels were then extant.

† Porphyry was a famous heathen philosopher, who lived in the third century, and wrote against the christian religion. He asserted, that our Saviour had the power of curing the possessed with devils, and destroying their dominion wherever he came.

## SECTION XXIII.

*Testimonies of Jewish Writers respecting Christ,  
and the Destruction of their Temple and  
Worship according to his Predictions.*

THAT Jesus Christ was crucified and raised from the dead, is a fact acknowledged by Josephus, the famous Jewish historian, who was never thought to be friendly to the christians. Speaking of Christ, he says, "He was seen alike again, the third day after his crucifixion, as had been foretold by several prophets.\*

Both Jewish and heathen writers relate the destruction of the Jewish nation, according to Christ's prediction. Maimonides, a Jewish writer, says, that Turnus, captain of the army of Titus, did with a ploughshare, tear up the foundations of the temple. And then was fulfilled an ancient prophecy, "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem become heaps, and the mountain of the house as the high places of the forest." Micah iii. 12.

H. Taylor in Ben Mordecai, speaks the language of many a Jewish convert to the gospel, when he says that among the many proofs of the truth of the christian religion, the evidence which arises from the perpetual correspondence between the two revelations, is not the least; the

\* Vol. III. book 17. p. 131.

one of which is a plain counter part to the other. One, the seal or type ; the other, the impressiion or antitype, answering to it in a thousand particulars. But this internal proof will not be apprehended in its full force, by those who are not satisfied of the divine original of both. But when the divinity of them is once acknowledged, there appears in almost every chapter of the New Testament, some hint, reference, or doctrine, which either explains, or fulfils, or farther continues, or confirms the same scheme of Providence, which we learn from our own scriptures, in a consistent, intelligible, and very extraordinary manner.

## SECTION XXIV.

*Testimony of Deistical Writers to the Distinguishing Excellence of Christianity.*

**M**EN of genius and learning, who have unfortunately embraced the pernicious system of infidelity, have, in general, acknowledged the superiour morality which christianity inculcates. Among others, the celebrated Rousseau, whose originality of genius, and striking manner of expression, have been so justly admired, has passed the highest eulogy on the excellence of the gospel, and the character of its divine founder, in the following remarks, which are extracted from his writings.

*ON THE GOSPEL.*

This divine book, the only one necessary to a christian, and the most useful of all to those who are not, only requires being meditated, to inspire the soul with love to its author, and a desire to accomplish his precepts. Never did virtue speak in more persuasive language ! Never did the most perfect wisdom explain itself with so much energy and simplicity ! It is impossible to read without feeling ourselves the better for the perusal. The majesty of the language surprises me ; the holiness of the gospel speaks to my heart. Observe the books of the philosophers, with all their pomp, how insignificant do they appear, in comparison with this ? Is it possible that a book, which is at once so wise and sublime, should be the work of

man? Is it possible that he whose history it contains, should himself be *a mere man*? Is the style that of an enthusiast, or an ambitious sectary? What sweetness, what purity of morals! What affecting graces in his instructions! What elevation in his maxims! What profound wisdom in his discourses! What presence of mind, what ingenuity and justice in his replies! What command of his passions! Where is the man, where is the philosopher, who could act, suffer, and die without weakness, and without ostentation? When Plato drew the character of his imaginary just man, overwhelmed with all the ignominy of vice, and entitled to all the rewards of virtue, he painted every trait of our saviour Jesus Christ. The resemblance was so striking that all the fathers felt it, it was impossible to be deceived by it.

How prejudiced, how blind must he be, who could dare to compare the son of Sophronius with the son of Mary. What a difference between them. Socrates, dying without sorrow, without reproach, easily sustained his character to the end, and if his easy death had not reflected credit on his life, it is dubious whether Socrates, with all his intelligence, was better than a sophist. He devised, they say, a scheme of morality; others, before him, had put it in practice. He only said what they had performed. He only composed precepts from their example. Aristides was just before Socrates described justice. Leonides died for his country, before Socrates made patriotism a virtue. The Spartans were sober before Socrates praised sobriety; and before he applauded virtue, Greece abounded with virtuous men. But from whence among his people did Jesus draw the morality so

pure and elevated, of which he alone gave the precept and example ? In the centre of the most furious fanaticism, meaning Judea, did he make the voice of the most exalted wisdom heard, and the simplicity of the most heroic virtues honoured the lowest of all the people. The death of Socrates, quietly moralizing among his friends, is the easiest that could be desired ; that of Jesus, expiring in torments, injured, insulted, and cursed by a whole people, the most terrible that could be dreaded. Socrates, taking the poisoned cup, blesses those who presented it to him weeping. Jesus, in the anguish of his torments, prays for his exasperated tormentors. If the life and death of Socrates speak a philosopher, the life and death of Jesus mark a God. It has been argued, that the history of the gospel was a designing invention. It is not thus that people invent ; and the actions of Socrates, which were never disputed, were less powerfully attested than those of Jesus Christ. Upon the whole, it is raising difficulties without destroying the fact. It is much more incredible, that many men should have agreed together to form the book, than that one alone supplied the subject. Never have we met, in any Jewish writers, such a style, such a moral ; and in the gospel, the characters of truth are so great and striking, that the inventor would be more wonderful than even the hero.

The principles of christianity form an universal religion, which has nothing exclusive, nothing local, nothing that is more adapted to one people than another. The divine author, embracing equally all men in his boundless charity, came to remove the barrier between nation and nation, and to reunite the human race in one community of



brethren. Acts, x. 5. 35. Such is the true spirit of the gospel.

I know not why the fine morality of our books should be ascribed to the progress of philosophy; the morality drawn from the gospel was christian before it was philosophical. The precepts of Plato were frequently very sublime, but how erroneous are they sometimes, and how far do not those errors extend. As to Cicero, it is possible to believe that without Plato he would have devised his offices. The gospel alone, with respect to the moral, is always sure, always true, and always like itself.

*Beauties of Rousseau.*

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### THE SUBJECT CONTINUED.

FREDERICK III. king of Prussia, freely owns the purity and excellence of the morality of Christ, and the amiable tenour of his whole doctrine; but he insists that his religion has undergone the fate of all sublunary things, and has been corrupted. Hence he makes the following remarks on the "System of Nature," a celebrated deistical performance.

But let us proceed to the article, which relates to religion. We may accuse the author of poverty of understanding, and especially of ill address, because he calumniates the christian religion, by imputing to it faults which it has not. How can he say with truth, that this religion is the cause of all the miseries of the human race. To express himself with justice, he might have said simply, that the ambition and interest of man had seized on the

pretext of this religion to trouble the world and gratify their passions. What is there upon honour to disapprove in the morality contained in the decalogue? If there was in the gospel, only this single precept, "*Therefore all things, whatsoever you would that men should do to you, do you even so to them,*" we should be obliged to acknowledge that these few words contain the quintessence of all morality; and were not the forgiveness of injuries, charity, and humanity, preached by Jesus in his excellent sermon on the mountain? He should not have confounded the law with the abuse; things written with things that are practiced; the genuine christian morals with those which the priests have degraded. How then can he charge the christian religion itself with being the cause of depravation of morals? But the author might accuse the ecclesiastics with substituting faith to the virtues of society, external ceremonies to good works, frivolous expiations to the remorse of conscience, the indulgencies which they sell, to the necessity of reformation. He might reproach them, with absolving from oaths, of constraining and tyrannizing consciences. These criminal abuses deserve that we should oppose such as introduce, as well as those who authorize them.

*Posthumous Works of Frederick III. King of Prussia.*

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### THE SUBJECT CONTINUED.

It is related, that one day Mr. Beauzet, a member of the French academy, went to see Diderot, one of the

champions of infidelity, and found him explaining a chapter of the gospel to his daughter, as seriously, and with the concern of the most christian parent; Mr. Beauzet expressed his surprize. "I understand you," said Diderot, "but in truth where could I find, or what better lesson could I give her?"

*Barruel's History of Jacobinism.*

D' Alembert, another French infidel, speaks respectfully of Jesus Christ, describes him as a philosopher and reformer; the foe of superstition and persecution; one who taught benevolence and justice; and who reduced all law to the love of our neighbour, and the adoration of God in spirit and truth. Such, he says, was the primitive state of christianity, which is now sadly debased. He gives it as his decided opinion, that reducing it to its primitive state, would be rendering essential service to mankind.

Lord Bolingbroke, a celebrated English deist, observes, that, supposing christianity to have been an human invention, it has been the most amiable invention that ever was imposed on mankind for their good; that christianity, as it came out of the hand of God, was a most simple and intelligible mode of belief, worship, and manners; and that the gospel is in all cases one continual lesson of the strictest morality, of justice, of benevolence, and of universal charity.

*Bolingbroke's Works.*

Gibbon, the celebrated deistical historian, has observed, that "the christian religion contains a pure, benevolent, and universal system of ethics, adapted to every duty, and every condition in life."

*History of the Decline and Fall of the Roman Empire.*

## SECTION XXV.

*The Historical Evidences for the Genuineness, Truth, and Divine Authority of the Scriptures, do not Diminish from Age to Age, but it may be presumed that they rather Increase.*

IT is sometimes alleged as an indirect objection to the christian religion, that the evidence for facts done in former times diminishes with the distance of time and place, and consequently that the evidence of the truth of christianity will be so inconsiderable as not to claim our assent, even allowing that it does so now. To this I answer,

*First,* That printing has so far secured all considerable monuments of antiquity, as that no ordinary calamities of wars, dissolutions of governments, &c. can destroy any material evidence now in being; or render it less probable in any discernible degree, to those who should live five hundred or a thousand years hence.

*Secondly,* As many new evidences and coincidences have been discovered in favour of the Jewish and christian histories, since the three great concurring events of printing, the reformation of religion in these western parts, and in the restoration of letters, as in some measure to make up for the evidence lost in the preceding times, and since the improvement in the historical evidence is likely to contin-

ue, there is reason to hope that they will grow every day more and more irresistible to all candid inquirers.\*

*Thirdly,* That it is our business to weigh carefully the evidence which appears at present, leaving the care of future ages to Providence; and that the prophetic evidences are manifestly of an increasing nature.

*Hartley on the Christian Religion.*

\* A late writer observes, that, "As the last century is remarkable for having furnished an unprecedented number of attacks on revealed religion, through the medium of science, so it is no less remarkable for having discovered much support to revelation, from the inquiries of philosophers, and the observations of travellers. Many of the discoveries made in mechanical and chemical philosophy, during this period, have served to illucidate and confirm various parts of the christian scriptures. Every sober and well directed inquiry into the natural history of man, and of the globe we inhabit, has been found to corroborate the Mosaic account of the creation, the fall, the deluge, the dispersion, and other important events recorded in the sacred volume. To which we may add, that the reports of voyagers and travellers have no less remarkably served to elucidate the sacred records, and to confirm the faith of christians. Never was there a period of the same extent, in which so much in favour of revelation were drawn from the inquiries of philosophy, as that of the eighteenth century; nor was it ever rendered so apparent, that the information and the doctrines contained in the sacred volume, perfectly harmonize with the most authentic discoveries, and the soundest principles of science."

*Millers' Retrospect of the Eighteenth Century.*

END, OF THE SECOND PART.

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 Abner Ellis  
 Dr. Lothario Donaldson  
 Thankful Fisher  
 Katherine Fuller  
 Francis Haimaint  
 Dr. Elias Mann  
 Mary Morfe  
 Daniel Perry  
 Rev. Thomas Prentice 2  
 Hannah Pepples  
 Katherine Plympton  
 John Smith  
 Libeus Smith  
 Sarah Townsend  
 Betsey Wight  
 Oliver Wheelock  
 Samuel Wheelock  
 Artemas Woodward

*DEDHAM.*

Rev. Joseph Bates

Jesse Clap  
 Jacob Clark  
 Fenno Fuller  
 Edward Dowse  
 Samuel Dagget  
 Eliphalet Fales  
 Samuel Gay  
 Payton Gay  
 Samuel Haven  
 James Richardson  
 Dr. Lawrence Sprague  
 Horatio Townsend  
 Rev. Thomas Thacher  
 Henry Tisdale  
 Thomas Williams

*QUINCY.*

John Adams, late President  
 of the United States  
 Mrs. Abigail Adams  
 T. Boylston Adams  
 John Barret  
 Moses Black  
 Richard Cranch  
 John Gardner  
 Daniel Greenleaf  
 General Thayer  
 Rev. Peter Whitney

*MILTON.*

William Bond  
 Joseph Cranch  
 Rev. Joseph Mackean  
 Ama Mackean  
 Elisha Reed  
 Henry White

*ROXBURY.*

J. W. Brimmer  
 William Heath

*BEVERLY.*

Rev. Joseph Emerson  
 Eleazer Giles  
 Abner Chapman  
 Eleazer Watts

*NEWBURYPORT.*

Rev. Nathaniel Dana 3  
Rev. Samuel Spring

*MARBLEHEAD.*

Rev. Hezekiah May  
Earnabas Perkins

*NEWTOWN.*

Rev. William Greenough  
Sally Grafton  
Rev. Jonathan Homer

*GARDNER.*

Rev. Jonathan Osgood

*WINCHENDON.*

Dr. William Spooner  
Rev. Levi Pillsbury  
Dr. Israel Whiton  
Samuel Harris

*NEWPORT.*

Rev. Joshua Bradley  
William Wilder 12.

*BRISTOL.*

Rev. Henry Wight

*WARREN.*

Joseph Adams

*WRENTHAM.*

Elizabeth Bean  
Aaron Blake  
Beriah Braftow  
Lemuel Brown  
Noah Butterworth  
Rev. John Cleaveland  
John Crage  
Rev. Elisha Fisk.

Caroline Franciour  
Lois Fisher  
John Hall

Olivia Hawes  
David Holbrook  
Cornelius Kollock  
Dr. Paul R. Metcalf  
William Messenger  
Dr. James Mann  
Polly Mann  
Polly Pennigo  
Mason Shaw  
Mary Shaw  
Nancy Whitney  
Jairus Ware  
Timothy Whiting  
Moses Noyes  
Rev. William Williams

*DORCHESTER.*

Rev. Thadeus M. Harris

*IPSWICH.*

Nathaniel Lord, 3d

*PLAINFIELD.*

Anna Gordon

*WEYMOUTH.*

Rev. Jacob Norton  
Dr. Cotton Tufts  
Dr. Nathaniel C. Thayer  
Rev. Simeon Williams

*WORCESTER.*

Rev. Samuel Austin

*BROOKLINE.*

Sarah Higginson  
Elizabeth Higginson  
Sufan Higginson  
Rev. John Peiree

*WESTON.*

John Haek 2

*STERLING.*R. B. Thomas, 6 in sheets  
Ward Cotton 6 in sheets*HOLLISTON.*

Rev. Timothy Dickinon

*SOUTHBOROUGH.*

Herman Johnson, A. M.

*UPTON.*

Benjamin Ward

*TAUNTON.*Benjamin Dagget, Preceptor  
of the Academy  
Rev. John Pison  
Joseph Scott*ANDOVER.*B. Coleman Preceptor of the  
Academy*BYFIELD.*

Isaac Smith,

*EAST SUDBURY.*

William Bridge

*PEPPERELL.*

Lucretia Bullard

*SANDWICH.*

Rev. Jonathan Burr

*BRIDGEWATER.*

Gaius Cranch

*SCITUATE.*

Hannah Cushing 2

*WELLS.*

Dr. James Dorance

*BRAINTREE.*Moses French  
Rev. Weld 6*FRANKLIN.*Abijah Allen  
Nathanael Emmons, D. D.  
Jabez Fisher  
Betsey Hall  
Thomas Mann  
Nathan Mann*HOPKINGTON.*Samuel Goddard  
Jeremy Stevenson*MARLBOROUGH.*

Rev. Afa Packard

*NORTON.*

Rev. Pitt Clark

*FOXBOROUGH.*

Rev. Daniel Loring

*MANSFIELD.*

Rev. Rowland Green

*RAYNHAM.*

Perez Fobes, L. L. D.

*SHARON.*

Lemuel Easty

*BOLTON.*Dr. Cyrus Fay  
Jethro Peters*WESTBOROUGH.*

Dr. Charles Fisher

*TEMPLETON.*

Rev. Elisha Andrews

*MALDEN.*

Rev. Aaron Green

*ATTLEBOROUGH.*Rev. Nathan Holman  
Rev. James Read*CANTON.*

Rev. Zachery Howard

*STOUGHTON.*

Rev. Edward Richmond

*FRAMINGHAM.*

Nancy Howe

*WASHINGTON.*

Katherine Johnson

*NORTHYARMOUTH.*Mrs. Anna Baker  
Rev. Abraham Cummings*RANDOLPH.*

Rev. Jonathan Strong

Samuel Bais

*HAVERHILL.*

Rev. Hezekiah Smith

*BARNSTABLE.*

Charles Savage

*WALPOLE.*Sarah Allen  
Jeremiah Boyden  
Eunice Kingsbury  
Rev. George Morey  
Benjamin Pettee*NEEDHAM.*Rev. Thomas Noyes  
Rev. Stephen Palmer  
Jonathan Kingsbury 2*HINGHAM.*Ward Cotton  
John Coleman  
Rev. Henry Ware*DUNSTABLE.*

Sarah Kilder

*OXFORD.*

Samuel Meney

*MASHFIELD.*

Barnabas Perkins

*UXBRIDGE.*Rev. Wood  
Olive Willard*PRINCETON.*

Moses Gill 3

## NORTHAMPTONSHIRE.

Jabez P. Fisher

## RHODES.

Rev. Thomas Baldwin

COVENTRY, *Con.*

Benjamin Tyler 2

PEACHAM, *Ver.*

Jonathan Ware

TROY, *Newyork.*

Silas Conell

## CHARLESTON S. C.

Nathaniel Bowen, A. M. 2  
Benjamin Barnes

## E R R A T A.

In page 76, the *reference* to the second note should be placed at the end of the sentence, "He ordered his profane and indelicate writings to be burnt."

P. 78 for *sinner*, read *Saviour*, and for *this*, read *thy*.

P. 80, for *literally*, read *liberally*.

P. 307, for *he*, read *she*.

P I N I S.





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